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THE
Jewish Expositor,
AND
FRIEND OF ISRAEL.

MAY, 1823.

REMARKS UPON THE COMMUNIC-
ICATION OF **אורח אמת**.

INSERTED AT PAGE 93 OF THE JEW-
ISH EXPOSITOR FOR MARCH.

To the Editors of the Jewish Expositor.

Gentlemen,

IT was, I must confess, with feelings of great pleasure, that I perused the very candid and sensible paper of **אורח אמת**, and to him, whoever he may be, must my acknowledgments be offered for a benefit, which he has been the means of conferring upon me. The benefit intended is of no trifling value; it is a fuller acquaintance with a very important passage of the sacred oracles of God. My mind has been led to a more particular consideration, and, I trust, a better knowledge of Isaiah vii. 14—16, by the communication of your Jewish correspondent; and, although it has not formed the conclusion which he endeavours to establish, I feel myself indebted to him for exciting me to the interesting and momentous inquiry.

My object in sending the result of my investigation is to confirm Christians in their view of the disputed passage, and, under the bless-

ing of the God of Abraham, to convince your correspondent and his brethren, that *their* interpretation of it is unwarrantable. In the pursuit of this object my desire is to avoid all that bitterness of controversial strife and recrimination, which, alas! hath too often been manifested in the argumentations both of Jews and Christians, and which hath frequently served to widen, rather than to heal the breach, that unhappily exists between them. It is an awful consideration, that the differences between the disciples of Christ and the descendants of Abraham, involve consequences of everlasting importance. If the Jew be right, the Christian is wrong; and the error, on which side soever it may be, affects the well being of the individual who holds it, in a future and endless state of existence. Should it ultimately appear that Jesus of Nazareth is not the Messiah, and that the Christian interpretation of the Old Testament prophecies is untrue, then will the believer in the divine mission of Jesus and the humble worshipper of him, as Immanuel, deserve all the tremendous miseries denounced by Moses and the prophets upon idolators; but should the Son of the Virgin Mary really be He, of whom Moses

in the law and the prophets did write, then will the Jew, who persists in the rejection of him, render himself liable to suffer all that is included and expressed in these words, which Moses spake in the name of the Lord, "I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I command him. And it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my name, *I will require it of him.*" May the God of Israel enable Christians and Jews ever to remember this solemn truth, and to reason with each other in such a serious, compassionate, sincere, and ingenuous manner, as well becomes poor dying mortals, who must soon give an account of themselves, and of the use which they have made of their reasoning powers and of his holy word, unto the Judge of all the earth.

The circumstances attending the delivery of this prophecy by Isaiah, are unquestionably such as your correspondent hath stated; but the consideration of these circumstances does not of necessity lead to the conclusion for which he would advocate. For, in the first place, observe the end for which the prophecy was delivered. It was to assure Ahaz and the house of David, that God would preserve them from the present danger of invasion by Rezin and Pekah. The nature and extent of this alarming evil are declared in verse 6, wherein these confederate kings are represented as saying, "Let us go up against Judah, and vex it; and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal." They designed to remove the family of David from the throne, and to introduce another dynasty. This would be contrary to various declarations, whereby the supreme authority in Judah was promised to the Davidical line. Ahaz was the representative of the house of David, and, although a

wicked prince, was assured of the divine purpose to prevent the accomplishment of the designs of his enemies. The security of the family of David depended upon the covenant which God had made with David himself, to render their enjoyment of the throne perpetual. "I have made a covenant with my chosen, I have sworn unto David my servant; Thy seed will I establish for ever, and build up thy throne to all generations." Ps. lxxxix. 3, 4. Now the Messiah, in whom the promise of *eternal* dominion is to be fully verified, had not appeared, and therefore nothing could prevail to deprive that family of the supreme power. Isaiah consequently gives, in the first place, an express assurance of divine protection in the present emergency. "Thus saith the Lord God, It shall not stand, neither shall it come to pass." Verse 7. He declares next, that God would confirm this assertion by a sign, either in heaven or in the earth, provided Ahaz should supplicate such an attestation; "Ask thee a sign of the Lord thy God, ask it either in the depth, or in the height above." Verse 11. This the king refused to do; and then, in the last place, the prophet refers to the grand and principal hope of the Jews in all their distresses, and declares that God himself would hereafter give them a sign, even the miraculous conception of a virgin, who should bring forth a son, and call his name Immanuel, God with us.

The promise of Messiah was indeed the source of consolation to the family of David and the people of the Jews, in their various national distresses. They were told, on occasion of the Assyrian invasion in the reign of Hezekiah, that the Lord would defend Jerusalem for his own sake, and for his servant David's sake. Under the Roman yoke they comforted themselves with the expectation of this promised deliverer. And, even to this very day, the hope of Messiah's coming hath been indulged by them, and formed the only

cheering ray to light their gloomy path through the various countries in which they have wandered.

From the end and object of the prophecy before us, we conclude the fitness and suitability of a prediction of the Messiah. He is mentioned last by Isaiah in his conference with Ahaz, because the Davidical covenant had peculiar reference to him, as the Branch, the King, the Ruler, for whose sake, and until the time of whose appearance, the family of David should continue to possess, in a greater or less degree, the regal power.

Secondly, consider the nature of the sign which was offered to Ahaz in confirmation of the prophetic assurance of safety to Ahaz and his family; **אוֹת** means a *miraculous* sign. It intimates something above the common course of nature;—something to be effected by the *special*, the *peculiar*, the *infinite* power of God. Ahaz refused to ask a sign, and therefore the Lord God himself promises to give an *extraordinary* token,—such as should *exceed* any thing that the king could have requested, either in heaven above, or in the earth beneath. I am aware that **אוֹת** is used in the 11th verse, to express that which Ahaz was invited to ask; but still the peculiar manner of speech in verse 14, seems to imply *such a miracle as would have entered into no other than the divine mind to conceive*. “The Lord himself shall give you a sign;” *i. e.* the Lord of his *own* accord shall manifest a miraculous and signal prodigy, which, as to its *nature*, *contrivance*, and *execution*, could be attributed *only to his infinite wisdom, and power, and mercy*.

The original, **אֶדְנִי הוּא**, or, as it is in twenty-five manuscripts, nine of which are ancient, **יְהוָה הוּא**, is correctly translated “The Lord himself;” and the force of the expression is the same, though not quite so explicit, even according to the rendering of your Jewish correspondent, who would read it, “He

to you.” We are therefore authorized and required, by the solemn language of the prophet, to trace the sign which was to be given, to the Lord himself, as its *sole originator, contriver, and author*, in EVERY SENSE, and IN EVERY RESPECT. And the truth of this will appear, while we inquire further into the nature of this wondrous and *singular* miracle.

It was to consist in this, “A virgin shall conceive and bear a son.” The hinge of the whole controversy appears to me to turn upon the *subject* of the predicted conception. She is expressly called a *virgin*. Your correspondent would read **הַעַלְמָה**, “this virgin,” supposing Isaiah to allude to some female *then present*; and he afterwards suggests, that this virgin was the betrothed wife of Isaiah. Now upon this conjecture it may be observed, that there is no mention made in the history of the *presence* of Isaiah’s wife, or of any female, who can be supposed to have been meant by the term **הַעַלְמָה**.

We are particularly informed that Shearjashub, the son of Isaiah, was with him on the occasion; and surely, if the wife of Isaiah were really the subject of the prophecy; if she were indeed the virgin that was to conceive; if she had actually been present with him at the time; it is reasonable to believe that some notice, more evident and determinate than the use of the article **הַ**, would have occurred in the history. The particle **הַ** means *the*, as well as *this*; and the former signification is more suitable to the sense of the whole prophecy than the latter. “Behold, the virgin shall conceive.” Isaiah seems to refer to the same person, who is spoken of in the first promise of mercy, recorded Gen. iii. 15, where she is called “The woman,” whose seed should bruise the serpent’s head. And it is observable that the same particle occurs in that place, prefixed, indeed, to another word, (**הָאִשָּׁה**) but pointing out the

same favoured individual. The revelation of God's purposes is gradual; and the page of prophecy, like the shining light, increases in distinctiveness and brightness, until the event predicted is almost exactly delineated before the view of the humble and devout student of the lively oracles of inspiration. Hence the mother of Immanuel was at first denominated, in a more general way, *האשה*, *the woman*, and then, as the time of his birth drew nearer, she was called more specifically *העלמה*, *the virgin*.

And it is of great importance to observe, that *עלמה*, *strictly and properly*, and, in scripture language, *exclusively* signifies a pure virgin. The word occurs but seven times in the Old Testament; viz. Gen. xxiv. 43, Exod. ii. 8, Ps. lxxviii. 25, Cant. i. 3, vi. 8, Prov. xxx. 19, and lastly, Isa. vii. 14. In the five former texts, it is unquestionably descriptive of a virgin. Concerning the application of the term in Prov. xxx. 19, questions have been agitated, as if *בעלמה* there, meant an adulteress. But the thing, of which Agur professes himself ignorant, is the way that a bad man employs to corrupt and seduce a virgin from her state of purity and chastity. Now then, such being the signification of the word, in *every place* where it occurs, we have no warrant to suppose that it means any thing besides a virgin, *strictly and properly* so called, in the passage under consideration. The wife of Isaiah was not a virgin, for she had already borne him a son, even Shearjashub. But if this be denied, (which I think cannot be done with any colour of truth) *she* could not have verified the prediction of a person in a state of virginity conceiving, because we are informed in chap. viii. 3, that Isaiah went unto the prophetess, and she conceived and bare a son. Is there any thing *miraculous* in such a circumstance as

this? The conclusion to which Christians have arrived, is therefore the *only* one that *can consist with the particulars* of this remarkable prophecy; and I would earnestly and affectionately intreat your Jewish correspondent to consider with seriousness, with candour, and with prayer, such as the Psalmist offered, when he cried, "Open *thou* mine eyes, that I may behold wondrous things out of thy law," (Ps. cxix. 18.) for *divine* instruction; whether it can be *fairly applied* to any other than the Virgin Mary, who, before she had known man, did conceive and bring forth a Son, who is really, and shall one day be acknowledged universally, "The light of the Gentiles and the glory of his people Israel."

A few words only are necessary with relation to your correspondent's remarks upon *הרה*, which our translators render "*shall conceive*," but which he would take in the past tense, and read, "*hath conceived*." In reply to this I would oppose the authority of the Seventy, who have given a *future* signification to *הרה*, and translated it *εν γαστρι ληψισαι*, *shall conceive*. Again, if the conception had *already* taken place, and the virgin, who had conceived, were actually present, as *ארוה אמת* supposes; then how could it be said, that the Lord would *afterwards* give a sign? And where is the propriety of using the *future* tense *יתן*, "*he shall give*?" Would it not, in that case, have been more consistent with truth and perspicuity, for Isaiah to have said, "The Lord himself *hath given* you a sign, behold this virgin is pregnant?" But the fact is this, the past tense is used, according to the prophetic style, to intimate that the event predicted was *as sure of accomplishment* as if it had *already taken place*. Instances of this usage are frequent in the prophecies. I shall only refer to what is written concerning Cyrus in Isa. xlv. 1, 4. and

concerning the sufferings of Messiah in Isa. liii. The attentive reader will perceive that the *past tense* occurs in both these chapters, wherein *future events* are evidently described.

What is observed upon the case of Manoah's wife does not agree so exactly with the miraculous sign mentioned in the passage before us, as your correspondent would have us to imagine. The wife of Manoah cannot properly be considered as a virgin; and her barrenness is not to be compared with the *natural impossibility* of a *virgin* conception. It is by no means uncommon or miraculous for a married woman, who may have been sterile for a season, to "become the joyful mother of children." There is no need of supernatural agency to accomplish this. Neither does עקר imply the incapacity of child-bearing, which would require for its removal, so signal an interposition of divine power, as could at all be construed to amount to a *prodigy*, that might attract the attention, and remove the incredulity of persons the most careless and sceptical.

But it is objected, that it is unreasonable to conclude, "that in order to cure Ahaz and the house of David of their most incomprehensible infidelity, God would give them, as a sign of his omnipotence and of his truth, an occurrence which was not to take place for centuries after." In answer to this objection it may be remarked, that this miracle was not given as a peculiar sign or token of their *present* deliverance, considered separately from, and exclusively of the *aggregate* salvation of the Davidical line in times of trouble. It was only a token of present deliverance, inasmuch as that deliverance was connected with, and formed a part of the whole series of divine interposition for the safety of the house of David. Ahaz himself had before *refused* such a *peculiar* sign as was applicable *only* to the existing emergency. But God here assigns a

reason, in general, why he would not now suffer the enemies of the family of David to prevail. This reason was founded upon that great work to be accomplished in after times, through means of one of that favoured family, who should, in the strictest sense, "be born of a pure virgin."

Again, it may be replied, that instances are not wanting of circumstances, *future* in their accomplishment, being made signs of the divine favour and power in *present* events. Thus we read in Exod. iii. 12. "Certainly I will be with thee: and this shall be a token unto thee, that I have sent thee; When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain." The worship of God upon Mount Horeb, which did not take place until some time after the deliverance of Israel from Egypt, is here specified as a *token*, whereby Moses might be certified that God would be with him, and had sent him upon the difficult and dangerous errand to Pharaoh. This is a *future event* made a sign of the divine favour and protection in a *present emergency*. How this can be we may perceive, if we consider the token to have the truth and force of a promise. God engages that a virgin shall conceive and bear a son; he pledges himself to work this *great* miracle. If he can do the *greater*, is he unable to do the *lesser*; if he can perform *so wondrous* an event, is he without strength to rescue the family of David from the dangers which surrounded them? And, if he be God, then must he be faithful to his engagements; for truth is an essential attribute of Deity. Hence the sign having the nature of a promise, was calculated to assure the Jews of a deliverance from Rezin and Pekah, although the virgin conception might not actually take place until ages afterwards.

Lastly, your correspondent supposes the name Immanuel to have been "given merely as an evidence

of God's truth, and that God would still be with his people, notwithstanding their infidelity and backsliding." He intimates its application to the son of Isaiah, with whom his betrothed and virgin wife was now pregnant. But this cannot be true, unless that child had two names; for in the third verse of the following chapter, the child whom the prophetess bare is called, not Immanuel, but Mahershalalhashbaz. The reason of this name is added, "For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria." (Ver. 4.) This child therefore was called by a name significant of the speedy ruin of Samaria and Damascus; for Mahershalalhashbaz means "Haste to the spoil." And this appellation seems to confirm the opinion of the Rev. G. Hamilton, whose paper has called forth the animadversions of your Jewish correspondent.

May the discussion of this important prophecy be conducive to the eternal welfare of that son of Abraham; and may He, who is the fountain of wisdom, enlighten the minds both of Jews and Christians to understand his sacred word, so that, laying aside all vain and erroneous prejudices and opinions, they may unite in believing in the Messiah, through whom alone pardon of sin and admission into heaven can be obtained, and together exclaim, "Behold, God is our salvation; we will trust, and not be afraid: for the Lord Jehovah is our strength and our song; he also is become our salvation." I am, Gentlemen,

Yours, &c.

CHARLES.

A QUESTION PROPOSED ON 1 JOHN V. 8.

To the Editors of the Jewish Expositor.

Gentlemen,

As the question which I wish to propose refers directly to the proof of our Lord's Messiahship, perhaps

you will afford it a place in your Expositor, and so enable me to bring it under the notice of those who are well acquainted with the prophecies of the Old Testament.

Whatever difference of opinion there may be respecting the 7th verse of the 5th chapter of St. John's First Epistle, it is not disputed that the 8th verse is genuine; "There are three that bear witness in earth, the Spirit, and the water, and the blood; and these three agree in one;" and he adds in the next verse, "If we receive the witness of men, the witness of God is greater; for this is the witness of God which he hath testified of his Son;" a testimony of God the Father, that (ver. 5.) "Jesus is the Son of God."

I believe this is generally understood to be the apostle's meaning. The Spirit on various occasions, particularly at his baptism, and on the day of Pentecost bore witness to the Messiahship of Christ. See particularly the apostle Peter's appeal on the latter occasion. (Acts ii. 33—36.)

The first then of these three witnesses presents no difficulty, but I confess I am at a loss to understand the evidence afforded by the other two. Some have explained "the water and the blood" as referring to the sacraments of Baptism and the Lord's Supper; but (not to mention that in that case we must take the water *literally* and the blood *figuratively*) I do not see how the sacraments can be considered as "the witness of God" that "Jesus is the Son of God." The water would indeed prove as much respecting him whose peculiar office it was to "baptize with water;" and who was emphatically called "the Baptist." Whatever proof we may deduce from these sacraments, of the truth of the Gospel history, and of our Saviour's office and nature, I do not think that their institution can be appealed to as "the witness of God" to his Messiahship.

I believe then that Bishop Horsley is right, in supposing the apostle to refer to the "water and the blood."

which issued from our Saviour's side after his crucifixion, and which he had himself recorded in so particular a manner in the nineteenth chapter of his gospel. I mention Bishop Horsley, though the same opinion is held by others, because he has devoted a whole sermon (No. ix. vol. i.) to the discussion of the subject; but I cannot think that, while we admit the effusion of blood and water to be miraculous, we can consider it as a miracle so striking, as to lead the apostle to appeal to it in particular as the "witness of God," and in that view to unite it with the Spirit, whose operation was plainly and strikingly miraculous. In fact it was so far from this, that many commentators have supposed that it was not intended to be understood as a miracle, but only as a certain proof drawn from anatomical considerations, of the actual death of our Saviour, and therefore an equally certain proof that his resurrection was from "the dead." I do not mean that I believe this, for I conceive that the effusion of water and blood was miraculous, but I mention it, to shew that it has not been looked upon as so pre-eminent and striking a testimony to the Messiahship of our Lord, as that we should have expected to find it united with the Spirit, and forming therewith the witness of God.

I cannot help, therefore, imagining that it might be a fulfilment of some prophecy which is now overlooked, and I should be glad if these hints may lead any one who is well versed in the prophetic writings, to consider whether such may not be the case. The minuteness with which so many circumstances attending the crucifixion were predicted, might of itself lead us to expect that these would not be altogether unnoticed, and that expectation is greatly strengthened by the apostle's mode of recording the fact. Coupling it with others which had been specifically predicted, he says, "And he that saw it bare record, and his

record is true: and he knoweth that he saith true, that ye might believe. For these things were done that the scripture might be fulfilled," &c. (Chap. xix. 34, &c.) If the apostle had not referred to the subject in his epistle, I should have imagined, from his reference to the prophecy of Zechariah, that he only intended it as a proof that the prediction was literally fulfilled by the *piercing* of our Saviour; but that might have been sufficiently proved without the miraculous effusion which followed, and in the epistle no mention is made of the piercing. I conceive, then, that the apostle must have had some especial reason, with which we are unacquainted, for mentioning the water and the blood as witnesses of our Lord's Messiahship, in preference to the miracles of his birth and of his life, the literal, exact, and undeniable fulfilment of prophecy in many striking particulars, his resurrection from the dead and his ascension to heaven; either of which we might have imagined to be a more striking witness "that Jesus is the Son of God."

I am, your's, &c.

M.

IOMA.

rites of the day of expiation.

[Continued from page 96.]

CHAP. I. § 8. Every day they cleared the altar* at the cock crowing, or near it; between, before, and after it. And on the Day of Expiation from midnight. And in the

* Not by removing the ashes, but by sweeping them up into a pile, which from its shape they called תפוח, an apple. They considered it for the honour of their religion to shew, by a great accumulation of ashes, how many sacrifices had been offered. They relate (perhaps hyperbolically) that on the great feast days the quantity of ashes amounted to 300 cors.

three great feasts* from the first watch; and the cock-crowing did not arrive until the court was filled with Israelites.

Chap. II.—*Regulations applicable to the Temple Service in general.*

§. 1. At first any one who chose to clear the altar, cleared it. When there were more, they ran and went up the ascent.† He who had got before his companion to the middle, by four cubits, was preferred. If there were two equal, the president said to them, "Shew your fingers: What is that?" They held up one or two; but they did not hold up the thumb in the sanctuary.‡

* Heb. רגלים, literally "feet." The Jews gave this name to the three great feasts of the Passover, of Weeks, and of Tabernacles. They were led to this by the terms in which their observance is directed. Exod. xxiii. 14. רגלים תרג לו.

בשנה. This passage our translators (with the concurrence of all the ancient versions) have rendered, "Three times thou shalt keep a feast unto me in the Year." From this use of the word רגלים *Regalim*, Castell supposes that the Italians obtained their verb *regulare*; from which, I presume, our word *regale* is derived.

† Sheringham translates the word כבש, by *gradus*. I have used the word *ascent*, to avoid giving the idea of steps up to the altar. See Exod. xx. 26. In Baal Aruch and Aquinas (cited by Arnold in Tamid, c. i. §. 4.) the word as used in this connexion, is explained by reference to the plank which sailors lay from the side of a vessel to the shore. It is also used in the same sense in the Misna. (Shab. c. xvi. §. 8.) I mention this the rather, because in almost every picture that I have seen, the altar is represented with steps.

‡ If, from their equality in running, it became necessary to decide by lot, it was done in the following manner. The president placed the priests in a circle, and taking off the cap of any one, began to count from him. He counted round and round until he had completed a number previously fixed on, and greatly

§. 2. It happened once that two were running equal, and went up by the ascent; and one of them threw

exceeding the number of the priests. He at whom the president ceased to count was appointed to the office. As, however, it was unlawful to number the people of Israel, (see Sam. xxiv. 1. 1 Chron. xxvii. 23.) they devised the following expedient: they caused those whom they wished to number to hold up each a finger; and by counting the finger considered themselves as free from the guilt of numbering the people. This mode of evasion they grounded upon 1 Sam. xi. 8. "And when he (Saul) numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand." And 1 Sam. xv. 4. "And Saul gathered the people together, and numbered them in Telaim." In the first of these passages, בזק, *Bezek*, which our translators, (and the ancient versions) take for the name of a place, is understood by the Gemarists to mean a *fragment*, and by some Jewish expositors, a *lamb*. In the second passage the Jews translate טללים, *Telaim*, by *lambs*. The Chaldee Paraphrase has באמרי פסחיה, by *Paschal Lambs*; supposing that Saul deduced the number of the people from the number of lambs slain for the Passover. The Vulgate (reading בטללים instead of בטללים) has *quasi agnos*. In support of this interpretation it may be observed, that the word is nowhere else found as a proper name. The LXX. indeed, have (2 Sam. iii. 12.) Καὶ ἀπεστείλει Ἀβινηρ ἀγγέλου πρὸς Δαυὶδ εἰς Βαίλαμ, but there is nothing in the Hebrew text to answer to the two last words. טלה occurs, I believe, in only three other places of the scripture; in each of which it certainly means a *lamb*. 1 Sam. vii. 9. Isa. xl. 2. and lxxv. 25. It is true that in the place under consideration the Syriac takes it for a proper name, and the Arabic reads, in a certain place called *Tavila*. The LXX. has, ἐν Ταλγαλοῖς.

This, according to Bochart, (Hieroz. L. ii. c. 43.) is a mistake of some copyist, for Ταλχοῖς, *quomodo scribæ imperiti solent ignotis nominibus notiora substituere*. It is observable that very shortly after the numbering at Bezek (chap. xi. 8.) Gilgal is mentioned repeatedly, (ver. 14, 15.) and I am inclined to suspect

down his fellow, and he fell and his foot was fractured. When the Sanhedrim perceived that they came into the hands of danger, they appointed that they should not clear the altar except by lot. There were four lots and this was the first.

§. 3. The second lot was who should kill, who should sprinkle, who should clear the inner altar, who should clean the lamps, who should carry the members to the ascent,* the head, and the foot, and the two forefeet, the spine and the foot, the breast and the throat, and the two flanks and the intestines, the flour and the things made in pans,† and the wine. Thirteen priests were preferred to this business. Ben Azai said, in the presence of Rabbi Akiba, in the name of Rabbi Joshua, “(According to) the way of its going was the offering.”‡

that the present reading of the LXX. may have arisen from a conference and confusion of the two passages. The construction which the Jews put upon these passages, whether right or wrong, led them to suppose that they had good precedents for their evasion. Instead, however, of causing each man to bring a fragment (a stone, a piece of a vessel, or twig, as they explain it), and numbering them, as they suppose Saul to have done in the former case, they made each man hold up a finger. If he was weak in the hand, and could not raise the fore finger without the next, he might hold up both, but he was not allowed to hold up the thumb, because he might separate it so far from his finger, that, as their hands were near to each other, the president might be deceived, and count him twice.

* All these offices were distributed by one lot, conducted in the manner before mentioned. The priest on whom the lot fell was appointed to kill; he who stood next him, to sprinkle; the third to clear the inner altar, or altar of incense which stood in the holy place; the fourth to clean the lamps, and the rest to carry the different parts of the sacrifice.

† So our translators render הכתים. 1 Chron. ix. 31. It refers to the high priest's offering ordained Lev. vi. 19, &c.

‡ In the foregoing account the parts

§. 4. The third lot was, “Let the new men come and cast lots for the burning of incense;” and the fourth, “New with the old, who shall carry the members from the ascent to the altar.”*

§. 5. The perpetual offering was allotted to nine, to ten, to eleven, and to twelve: not fewer and not more. How? Himself with nine. On the feast day in the hand of one a pitcher of water. Behold, here

of the sacrifice are arranged according to what the Jews considered their dignity. Ben Azai, on the contrary, contended that they were brought up in the same order in which they would have arrived had the living animal approached the altar. This he stated (and I presume we are to understand without contradiction) before Rabbi Akiba, on the authority of Rabbi Joshua. The phrase *בשם*, in the name of, as used by the Mishnic writers, implies that the person speaking did not derive his information directly from the person whose authority he quotes; but through one intermediate person. These remarks, which relate to matters not very important in the view of general readers, I make for the benefit of those who may be inclined to read the original, remembering how often I have been puzzled by such phrases.

* These are the words of the president addressing the priests. The Jews imagined that a peculiar blessing was connected with the offering of incense; this they grounded upon Deut. xxx. 10, 11. Moses there, speaking of the tribe of Levi, says, “They shall put incense before thee, and whole burnt sacrifice upon thine altar. Bless, Lord, his substance, and accept the work of his hands.” In order that all might share in this blessing, those only who had never performed the office were permitted to cast lots for it. This is “the custom of the priest's office,” mentioned Luke i. 8, 9. “And it came to pass that while he executed the priest's office before God in the order of his course according to the custom of the priest's office, his lot was to burn incense,” *ελαχε το θυμιασαι*. For the office of carrying the parts of the sacrifice from the ascent to the altar, which was assigned by the fourth lot, all were equally eligible.

are ten. Between the evenings with eleven; he himself with nine, and two in whose hands were two pieces of wood. On the Sabbath with eleven; he himself with nine, and two in whose hands were two vessels of frankincense for the shew-bread. But on the Sabbath which was in the middle of the feast, in the hands of one a pitcher of water.*

§. 6. The ram-offering was allotted to eleven, the flesh to five, the

intestines, and the flour, and the wine, to two each.

§. 7- The bullock-offering to twenty-four. The head and the foot; the head to one and the foot to two. The spine and the foot; the spine to two and the foot to two. The breast and the throat; the breast to one and the throat to three. The two fore feet to two, and the two flanks to two. The intestines and the flour and the wine to three each. Of what are these words spoken? Of the offerings of the congregation; but of the offerings of an individual, if he is pleased to offer, let him offer. The skinning and division is in either case the same.†

* The actual offering of the perpetual sacrifice was always performed by as many as nine, and not more than twelve priests, beside the high-priest. On common days the high-priest, with nine others, officiated in the morning. The four priests, whose offices are first specified in §. 3. of this chapter, having performed the parts assigned to them, had nothing to do with the actual offering of the sacrifice. At the Feast of Tabernacles, when a part of the ceremonial consisted in pouring out water, another priest was added. At the perpetual evening sacrifice there were two (beside the number employed in the morning) engaged, who brought wood and laid it on the altar. This custom arose (as it appears, without good reason) from their construction of those passages in the law which relate to the wood of the altar. In the directions respecting the morning sacrifice, (Lev. vi. 12.) the priest is commanded to burn wood on the altar, without any mention of its being brought there, and therefore they considered the command to bring wood (Lev. i. 7.) to apply only to the evening sacrifice. Two additional priests were also required on the Sabbath, when the shew-bread was changed, and fresh incense was set upon it. Eleven being thus requisite on every Sabbath, the number was increased to twelve on that Sabbath which fell during the Feast of Tabernacles, by him who bore the pitcher of water. This is not the place to detail the ritual of the Feast of Tabernacles, but I may be allowed to observe, that the drawing of this water formed a distinguishing character of that feast. It was brought from the pool of Siloam with great solemnity, and the drawing of it was followed by great rejoicings. "He," says the Mishna, (Succah. c. v. §. 1.)

"who never saw the rejoicing at the drawing of the water, never saw rejoicing in all his life." The comment of the Jerusalem Gemara on this section is worthy of observation. "Rabbi Levi saith, 'Why is the name of it called *בית השואבה*, the House of Drawing? Because of the drawing or pouring out of the Holy Ghost, according as it is said, With joy shall ye draw water out of the wells of salvation.'" Isa. xii. 2. See Lightfoot's Temple Service, c. xv. §. 4. p. 978. This view of the circumstances gives a peculiar energy to our Saviour's address to the Jews, who were celebrating this feast. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink; he that believeth on me as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive." John vii. 37, &c.

† The foregoing regulations applied to the offerings of the whole congregation. As to an offering brought by a private person, the high priest might either offer it by himself, or with any number of priests which he might choose to assist him. The equality here mentioned as existing in both cases, between the skinning and the division, consisted in their both being parts of the service which might be performed by those who were not priests.

[To be continued.]

ON THE INTERPRETATION OF PROPHECY.

To the Editors of the Jewish Expositor.

Gentlemen,

IF the pages of your excellent monthly publication are not pre-occupied by more interesting communications, the writer of this letter will consider himself highly honoured by its being allowed to appear, in company with the admirable papers that are so often contributed by your other correspondents. Perhaps it may seem presumptuous in him to begin by stating, that his design is not to throw in his mite of knowledge or information into the general stock, but to offer some remarks by way of animadversion; yet he hopes he can say with truth it is zeal for the interests of Christianity, and not any other motive, that induces him to take up his pen; indeed he feels considerable diffidence, being aware that his observations will partially glance at authors of known talent and established reputation, for whose learning and judgment he has the highest possible veneration. But respect to individual character should not blind our minds to what is really reprehensible, nor impose silence when we think rebuke is due! especially if it appear that the word of God has been misused, and applied to purposes for which it was never intended, and that from this abuse detriment has accrued, and may yet accrue to the church at large. In such a case, every Christian is called upon to come forward and denounce the error, whatever it may be; and it is with this view only that the writer obtrudes himself on the attention of your readers.

Before he goes directly to the point, he would introduce it by a few prefatory remarks. The scriptures were given to man to instruct him in the way of salvation, and bring life and immortality to light through the Gospel; they are one of

the chief instruments which the Holy Spirit employs to educe from the chaotic mass of human corruption a new creation, well pleasing in the sight of God; they are the foundation of our hope, the guide of our lives, the rule of our faith, the charter by which we aspire to life eternal. Not only does that invaluable book provide milk for babes (to use a metaphor of its own), but also meat for the strong Christian, meat more delicious to his unpampered palate, than all the most delicate viands with which the world can tempt him; sublime and unfathomable revelations of mysteries and events, such as the very angels desire to look into. The consideration of unfulfilled prophecy may perhaps be classed under the latter head: it is a subject, so elevated in its nature above the limited range of our finite capacities, that none should venture on it in his own strength, nor without a hallowed aim and a humble mind; but when undertaken with a proper view to God's glory, and to the prosperity of his cause, it may often rejoice the heart of the believer, and animate his faith, and unravel to him some of the intricacies of the system of the divine government upon earth. This is peculiarly the case with the prophecies relating to the Millennium; that is to say, of those glorious and triumphant intimations given in scripture of a period, when the arch-enemy of mankind shall be driven from the dominion he has usurped over all the nations; the knowledge and enjoyment of Christianity be diffused throughout the world; the dispersed seed of Abraham be recalled from their banishment to reinherit the land of their forefathers; and "the Lord God omnipotent reign" on earth as in heaven. Though now this globe is filled with violence, and sin and sorrow, so that the traces of a particular providence can hardly be discerned amid the confusion, the friends of true religion need not despair, "for all

shall yet be well;" yea, the time will come when "peace and happiness, truth and justice, religion and piety, shall be established among us for all generations," and flourish as the natural productions of a soil, which at present brings forth nothing but the unfruitful works of darkness. Many and striking are the blessings predicted by the prophets, in language rapturous and exalted as inspiration can attain to, as specially appertaining to this great sabbatical rest of the creation. "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and be exalted above the hills; and all nations shall flow into it. They shall beat their swords into plough-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. The wolf shall dwell with the lamb, and the leopard lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them. The lion shall eat straw like an ox; and the sucking child shall play on the hole of the asp, and the weaned child put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees: And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations; and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth. In that day the Lord, with his sore, and great, and strong sword, shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the

dispersed of Judah from the four corners of the earth. He shall cause them which come of Jacob to take root; Israel shall blossom and bud, and fill the face of the earth with fruit. And the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously. The wilderness and the solitary place shall be glad; and the desert shall rejoice and blossom as the rose. The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; the lame man shall leap as an hart, and the tongue of the dumb sing. For the Lord shall comfort Zion: he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody. The glory of the Lord shall be revealed, and all flesh shall see it together; the isles also shall wait on him: his holy arm will he make bare in the sight of all the nations; and all the ends of the world shall see the salvation of our God. A nation shall be born at once; and the saints of the Most High shall possess the kingdom under the whole heaven: Jerusalem shall be made a praise in all the earth, for the time of her warfare shall be accomplished: and the old serpent, which is the Devil and Satan, shall be bound for a thousand years, and cast into the bottomless pit, and suffered no more to deceive the nations until the thousand years shall be fulfilled." Such representations were doubtless given in the scriptures, to direct the faith of the church militant to its future triumph, to encourage zealous exertions in the gospel cause, and increase the joy of the despaired and afflicted believer. The *data* given in revelation allow the animating hope that these happy days at length approach, or at least that the present times precede them by no *very* great interval; an opinion singularly corroborated by many of the signs and events of the age, and calculated to strengthen the hearts and hands of those generous persons

who devote themselves as missionaries among the Heathen or the Jews. But, alas! not content with this authorized use of what the Deity has deigned to make known, there are some men who would penetrate still further into futurity, and would presumptuously tear aside the veil that has been wisely thrown over the dispensations yet contained in the womb of time. Proceeding beyond what may fairly be deduced from the written word, they have broached conjectural speculations respecting the precise dates, and even (if the writer be not misinformed) the very year when great unaccomplished prophecies would be fulfilled; and have given them out, either publicly or privately, as positive truths, on which they placed their unreserved confidence and credence. When lo! the periods have arrived which they had presumed to mark out—and their arrival, as might be expected, grievously disproved the systems and overthrew the schemes which such an ill-judged employ of scripture had induced many to cherish: their authors and advocates have either been obliged to plead such an error of calculation as might extend the times they had fixed, or else their very faith in the book of prophecy has been distressingly staggered; while the ungodly have been furnished gratuitously with matter for their impious sarcasms, and the lukewarm with plausible reasons for an outcry against every attempt to study the unaccomplished predictions of the Bible. Besides which, the exclusive interest that such endeavours as have been deprecated awake in the mind, when carried too far, and the controversial spirit they almost invariably excite, are hurtful to the sacred cause which they profess to advance, that is to say, the cause of the Jews: for the questions which more nearly concern them are laid aside, as being of only secondary importance; and the persons in question, in their ardour to discover *when* that unhappy people are to be regenerated, neglect

to search out the means by which this desired event is to be hastened. Nor does the evil stop here: Christians, taking different sides in these disquisitions, forget the language of love towards each other, and rise from the study of the sacred records to dip their pens in gall. If these proceedings be not discontinued, if acrimony still taint the examination of questions undertaken with reference to the Jewish missions, those labours will never be accepted as “labours of love;” and when charity is fled, what remains but “sounding brass or a tinkling cymbal?” *Let all your things be done with charity* is a precept so eminently Christian, that where we see it disregarded, we are apt to suspect a similar absence of the Christian spirit. It should be remembered, that whatever publications are perused by a Jew will have a salutary effect upon him, less by their arguments, than by the more winning persuasions of gentle and philanthropic sentiments; and every harsh expression, or effusion of anger, that shall stain their pages, will, in the estimation of that Israelite, cast a slur and a reproach on the religion of Jesus, such as it will afterwards be difficult to wipe off.

These observations have not been made with a view to damp in the least an ardent research into such subjects as the fall of antichrist, the restoration of Israel, the reign of Christ, &c. if conducted in a prudent and profitable manner; but to warn the over-inquisitive not to dive into these mysteries with irreverence. Investigation alone, it is acknowledged, will clear up what is obscure; and in fact the study of biblical prophecy has already, within a comparatively short period, wonderfully increased our knowledge of it: but let us not be deceived into a belief that the Bible is a book of divination, enabling the ingenious to foretell with precision times and seasons yet future. We may be assured that sufficient doubts and errors in chronology have been permitted (as was the case with Daniel's prediction of

the seventy weeks), or at least that the revelations of things to come have been clothed in terms sufficiently obscure, to warrant our using, with but little limitation, the expressive language of the poet:—

“Heaven from all creatures hides the book of fate,
All but the page prescribed, their present state.”

In conclusion the writer would say, let us study our precious Bible; let us recreate our minds with its discoveries, and nourish our souls with its promises; let us bring all the lights of history, science, and knowledge to elucidate it; but still let its honour be far too dear to our hearts to stake it, in any degree, upon our own fallible conjectures. And here, Gentlemen, he would have the honour of signing himself, with great respect,

Your s, &c.

E. H. S.

Portsmouth, March 13th, 1823.

ON THE IMPORTANCE OF STUDYING THE HEBREW SCRIPTURES.

To the Editors of the *Jewish Expositor*.

Gentlemen,

I TRUST I shall be excused in addressing you on a subject so nearly connected with the interests, not only of the Christian religion at large, but also, and more particularly of that Society which the Lord has, in his infinite goodness and mercy, raised up to break up the fallow ground, and to disseminate the seed of his grace in the hearts of the long benighted and neglected children of Israel.

Though, perhaps, at the first view I may be deemed presumptuous, and trespassing on the pages of the *Expositor*, yet I hope, nay, I feel assured that, if what I am about to lay before you be well considered, every feeling of that sort must be done away, since so much depends on advancing the proofs of the doctrines of Christianity on a basis which can-

not be shaken; for such is the depravity of human nature, that however it may feel inclined to make *every* allowance in *other* matters, it will make *none* in the religion of Jesus; but will turn away in disgust, if a minister of the Gospel chance, in the zeal of his heart, though unwarily, to state what is not strictly correct. Instances of this have existed, arising from various causes, but more especially *from the want of a knowledge of the Hebrew language*, which we cannot but lament is so slightly regarded by the theologians in our present day; through this ignorance of so unquestionably useful a language, many under my own observation, both in publishing and in preaching, have committed an error, the effects of which cannot be otherwise than very detrimental to the spread of Christianity, not only among the Jews, but among the Gentiles. This, I am convinced, will appear to every devout man of much greater importance than to be passed over in neglect, as if it were of too little moment to merit his attention, and more especially as he must be aware that the adversaries of the Christian religion are ever upon the alert, to use their malevolent weapons upon the slightest occasion.

It is not here my intention to encroach on your useful sheets, by extending this subject farther than mentioning one circumstance which needs the earliest remedy, and which, I trust, will have some influence on the minds of our promulgators of the Christian religion, to study the scriptures in their original, seeing that we are all called upon to remove every stumbling-block from the way of this people.

There are two words in the Hebrew language quite distinct in their specific meaning and differently written, אֲדֹנִי and יְהוָה, both of which are rendered in our translation by “Lord.” Now אֲדֹנִי (Adoni) is applied to masters in general, as in Genesis xxxii. 19. מִנְחָה הוּא “It is a

present sent unto my *Adoni Esau*." But יהוה (*Jehovah*) is the incommunicable name and attribute of the living God, implying, as every Hebraist is aware of, "self-existence." These not being distinguished from each other in the English version,* many who have not studied the Hebrew, and consequently not knowing how to discriminate between them (excepting when the connexion with the verse makes it too clear to be mistaken), have, wherever they met with the word "Lord," expressed it "*Jehovah*." This is often the case with the cxth psalm, 1st verse, "The Lord said unto my Lord, Sit thou on my right hand;" where some, to give additional force to their arguments in proving the Deity of Christ, or the plurality of persons in the Godhead, have rendered it "*Jehovah said unto my Jehovah*;" decidedly incorrect, and consequently very hurtful to the cause of that very religion for which they are contending; it is in the Hebrew נאם

יהוה לאדני שב ימיני, "*Jehovah said unto my Adoni, Sit thou on my right hand*;" and not "*Jehovah said unto Jehovah*."

However satisfactory this text in its *original* meaning may be to Christians, and however likely to assist in convincing the Jew of an incarnate Saviour, who was in the fulness of time to sit on the throne of God, yet, on hearing the *false quotation*, he, who is ever so tenacious of the least eucroachment or interpolation in the sacred text, would be incensed beyond measure, and there would be the greatest danger of its recalling all that might have been effected towards leading him to enquire if these things were so, and would not fail to bring down his utmost contempt, rather than reverence for the holy doctrines of the Gospel.

There is a tract in circulation, addressed to the Jews, and published by a person in the north of England, which introduces this improper translation, and no doubt there are instances where the Jew, commencing this work, with the laudable intention to search for the truth, has, on meeting with this quotation, either thrown the book aside entirely, or finished it with a prejudiced mind, and consequently most unprofitably to his soul.

But this is far from being a solitary case, many in their sermons and addresses have fallen into this same involuntary deviation from the truth. This and many other similar prejudicial errors in advancing the truths of the Bible, would seldom or never happen, were the *study of the Hebrew language much more general*.

The great advantages to be derived from searching the scriptures in their original, both for private and public satisfaction, are so evident, that if once experienced, their value could not be too highly appreciated.

Our great reformer Luther appears to have experienced its usefulness, when he declared he would not be without the *little* knowledge he had of the Hebrew for untold sums of gold. But the neglect of this language is still more unjustifiable, when one with *little* exertion, might easily read it in six months, sufficient to form a judgment from it. It is the opinion of a learned classic, that the present method of classical teaching is began at the wrong end; instead of Latin first, the student should commence Hebrew, then Greek, and then Latin.

Hoping this may meet your approbation, it is ever my earnest prayer that the Lord may shine forth his glory in its excellent beauty, and bring the proud heart of man to be humbled to the dust.

I am, Gentlemen,

Your's, &c.

י מוספרת AN ISRAELITE.

Portsea, Feb. 12, 1823.

* There is certainly a distinction made by Lord being put in capitals when it implies Jehovah, but I believe even this is not always the case, and when it is, it is often overlooked.

ON THE FEAST OF TABERNACLES.

OF two great Jewish Festivals we already have the antitypes, in the crucifixion of our Saviour, and in the descent of the Holy Ghost; but the Feast of Tabernacles is singular in this, that we are referred for its antitype to the latter-day glory of the church, when all her enemies shall either be destroyed or converted by the glorious appearing of the great God and our Saviour Jesus Christ. This festival, we learn from Zachariah, chap. xiv. will be celebrated by the Heathen in union with the Jews; yea, those who neglect it shall be punished. This is not according to the regulations of the Mosaic law, which enacted that none but Israelites born should dwell in booths, Lev. xxiii. 42, 43.

Although we cannot enter fully into the correspondence between the type and antitype, until the latter has been exhibited, yet we may notice a few points in which they most obviously correspond. 1. The typical feast was celebrated at the close of the harvest (Lev. xxiii. 39.); the other will take place at the ingathering of the great spiritual harvest, whose first fruits were exhibited and sanctified on the day of Pentecost. 2. It was during the celebration of the literal feast, that Solomon's temple was dedicated to the Lord, (2 Chron. v. 1—3.) "And at the celebration of the spiritual feast, shall the mountain of the Lord's house be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow into it; and many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob." (Isa. ii. 2, 3.) 3. In the last great day of the typical feast, Jesus stood and cried, "If any man thirst let him come unto me and drink;" and surely we may look for the antitype of this invitation, in the day when Jesus shall be fully glorified, when the Spirit and

the bride shall say, "Come, and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take of the water of life freely." (Rev. xxii. 17.) 4. The literal feast was commemorative of the long sojourn of the Israelites in the wilderness, and on this occasion they peculiarly celebrated the mighty acts of the Lord; the celebration of the spiritual feast will be signalized by the triumphs of those, that are "escaped of the nations," by "every one that is left of the nations that came up against Jerusalem;" while their song shall be, "To him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever." (Rev. i. 5, 6.) And lastly, as sundry preparations were necessary for the due celebration of the Jewish feast, (Nehem. viii. 15.) so now should the Christian church prepare for the due celebration of its great festival, by increased and unremitting exertions in the cause of God at home and abroad, among both Jews and Gentiles. Now is the time to publish and proclaim in all our cities, "Go forth and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees." And although we may not be privileged to see this great day, yet in "looking for it and hastening unto it, there shall be among us very great gladness." II.

REVIEW OF BOOKS.

The Eventide; or Last Triumph of the Blessed and only Potentate. By J. A. Brown. 2 Vols. 8vo. Vol. I. Dedication and Preface xlviii. pp. and 372 pp. Vol. II. 428. Published by John Offor, Newgate Street, Price 18s.

THESE volumes are dedicated to the Jewish nation, as a mark of respect and affection for that people,

and require our notice, as the discussions contained in them chiefly affect the supposed rise of the empire of Israel, which the author confidently maintains is predicted by all the prophets, and finally to be established in the last day. The chronological periods of Ezekiel, Daniel, and St. John, form the bases of the work, and the prophecies which affect the particular periods are discussed under their several chapters, but a brief view of the Apocalypse is given in the preface, and an index refers to its several parts.

Without pledging ourselves to a concurrence in all the sentiments of the author of this work, we think it right to present our readers with an outline of its contents. We must, however, premise, that we differ from him, and many other respectable writers on prophecy, in totally disapproving every attempt to fix the *exact* time at which the grand events clearly foretold by the prophets are to take place. We may know, and ought to know, when they are *approaching*, but the *precise year* of their accomplishment is hidden from our view. The uncertainties of chronology itself are sufficient to throw obscurity over it, and we heartily wish commentators on prophecy would cease in this respect to cast a stumbling-block in the way of their brethren, who are sufficiently backward to apply their minds to this interesting and most important study. With this remark we proceed to the work before us.

The author, in his preface, justifies an inquiry into the prophetic periods, and as the question is important, he may be permitted to speak for himself. "Many persons," he observes, "have objected to a definite interpretation of the terms of prophecy, and to a precise application of the prophetic periods, as tokens of presumption; vehemently maintaining the absurd proposition, that the Holy Spirit intended that nothing should be understood till the prophecies were accomplished; or

that it is utterly impossible to arrive at any certain conclusion respecting their eventful termination. Had such objectors lived in the days of Moses, they would have equally doubted whether the period of the Egyptian bondage had any positive and determinate exit, and would have probably required, like their ancient predecessors in the school of infidelity, a miracle to convince them that the epoch of deliverance was at hand; yet on '*the self-same day*,' on which the 430 years expired, 'the hosts of Israel went up harnessed out of Egypt, and left not a hoof behind.'" This subject is pursued in the calculations made by Daniel concerning the expiration of the term of the Babylonian captivity, and by the ancient Jewish church as to the period of the seventy weeks of Daniel, from which prophecy the author infers that believers in the promise were stirred up to attend "*daily in the temple*," expecting its full accomplishment. "Such instances," it is observed, "may well encourage a diligent attention to the prophetic periods remaining yet to be fulfilled," and "if it be possible, as in former instances, to establish on probable grounds the germs of these prophetic periods, their exact and perfect completion may with equal reason be expected." There is certainly some danger, lest by neglecting the prophecies, (a circumstance more common than an abuse of them) the day of the Lord come upon men "unawares," and the same guilt be incurred, as has been justly charged upon the Jewish nation on the first coming of Christ.

Mr. B. thinks some mistake exists on the purport of Mark xiii. 32, "But of *that day* and *that hour* knoweth no man, no not the angels which are in heaven, *neither the Son*, but the Father;" and that its meaning ought to be referred to the time in which the words were spoken, and not to the present day, the predicted sign of "the abomination of desolation standing in the holy place," and of the "days of vengeance" having

since taken place. The admonition given when this sign was to occur is, "then let him that readeth *understand*," and "then know that the desolation thereof is nigh." It may be deemed blasphemy to assert that the Son of God did not know that day and that hour of his own second coming, and the words referred to seem only to intend that the disciples and the generation of men then living, would not be witnesses of that sign, but that believers living at the time when this prediction was to be fulfilled, would both *understand* and *know* the nature of the predicted desolation, with the end of which his own coming is evidently connected. The writer of these volumes refers the desolation to the "setting up" of the Mohammedan imposture, and considers the "days of vengeance" to be the "times of the Gentiles" which were to come to pass agreeably to what was "*written*," and as only to be understood by the prophecy of Daniel, to which our Lord specially refers.

One principle pervades the whole work. The overthrow of the kingdom of Israel and Judah is considered to be the subject of the prophetic records, and the rise of the four tyrannic empires to be the consequence of the sins of that people; but as a fifth empire is to be established, and that empire is the kingdom of the "Son of Man," or the "great mountain which shall fill the whole earth," when the tyrannical mountains are to be subverted, the question arises in every part, whether that empire be not the *kingdom of Israel*, or of "the saints," to which people the "dominion and authority under the whole heaven" is to be given, when the Jewish nation are become the subjects of the Redeemer. This subject is traced in the prophecy of Hosea, when, after the desolation of the four ravenous wild beasts, the Lord declares, "O Israel, I will be thy king." He then engages to deliver them from the dominion of "Death and Hell," which the author conceives to de-

note symbolically, the present Papal and Mohammedan tyrannies. For a confirmation of this doctrine the writer refers to the prophecy of Isaiah, as specifically denoting that the song of triumph is to be sung in the "*land of Judah*," when "DEATH is swallowed up in victory;" but principally does this definition arise from a luminous view of the four horses of St. John, as compared with the victorious FIFTH HORSE AND RIDER.

In noticing the variety of matter submitted to attention, our limits compel us to be as brief as the subject will allow.

The three first chapters embrace a view of prophecy as it concerns the Mohammedan imposture. The author pays a just tribute of respect to Mr. Faber, whom he considers to "have conferred an infinitely important benefit on all those who value the subject of prophecy, by the distinction he has taken between Mohammedism and Popery, but differs from him in his view of "the king that shall do according to his will," and decides that "the scattering of Israel," the "treading down of the Gentiles," and every prophecy in which the term "abomination which maketh desolate," or any similar expression occurs, refer to the time of indignation during which the wilful king is to "*prosper*," and to "the days of vengeance" predicted by our Lord. The rise of the Mohammedan empire and its establishment in the year 622, is made the epoch of these *days of vengeance*, and it is supposed that the calculation is to be made in lunar years, as founded on the era adopted by the followers of the abominable prophet, now called the "Hegira." The final overthrow of the Greek empire by the Turkish angels is affirmed to be the epoch of the sounding of the sixth trumpet; and the first cleansing of the Jewish sanctuary from the Mohammedan power, it is supposed will take place on the expiration of the 2300 years, calculating from the epoch of the seventy weeks of Da-

niel, which the author considers to be an integral part of the preceding vision, being given only in answer to the anxious prayers of the prophet Daniel concerning that vision. The prophecy of the "two witnesses" forms a part of this investigation, being a prediction of the same "treading down" of the Gentiles, and of the period of *wonders*, during which Israel is to be *scattered*, and during which the "king of fierce countenance is to prosper, and practise, and destroy *wonderfully*." This interesting portion of the Apocalypse is therefore supposed to refer to the Eastern empire, and to be the prophetic history of the Jewish and Greek churches during the prevalence of Mohammedism, or the times of the Saracenic and Turkish trumpets, and that *the witnesses* rise to power when the 1260 Mohammedan years cease. The earthquake of the "tenth part of the city" is consequently supposed to denote the fall of Syria, one of the *ten* divisions of the present eastern Turkish dominions. The three periods, it is imagined, will terminate in the year 1844.

The next chapter is devoted to the Papal power, and enlarges on many very interesting points. It proceeds in the discussion of the prophecy of Daniel's fourth beast, and in the comparison of it with the first beast of St. John. The author decides that the empire of the dragon must be considered as the fourth universal empire, ruling in the east and west up to the time when the first beast of St. John rises out of the symbolic sea, after the inundation of the Gothic hordes, and that in the vision of the twelfth chapter, the dragon must intend the Imperial power watching the Roman church, about to set up the western empire, by giving it a new ruler, represented by "the man-child who is to rule all nations with a rod of iron." The rod of iron is presumed to be the special symbol of the western empire, till the very moment *that* sceptre is wrested from the enemies of

the victorious horseman at the battle of Armageddon, and then only is found in his hands. The "man-child" is further stated to be a symbol of the same nature as that of Daniel's image, as the first beast is also of the dragon with seven heads and ten horns, and that by these symbols the western empire is strictly defined, and only differs as being the representative of the universal tyranny, but in the west, the dragon co-existing in the east, and now ruling under his seventh Turkish imperial head, or dynasty. To the Papal power, which has long claimed this important page of prophecy, the author assigns the privilege of possession, and decides that *the sun* with which the woman is seen clothed, denotes the Imperial power, and not "the Sun of righteousness," which is the sun of the last righteous and holy kingdom, and "arises with healing in his wings," at the end of the times. The "moon" on which the woman tramples is said also to be the symbol of the true church, and not the woman, and that the twelve stars of her crown, are the twelve divisions of the Roman empire as divided under Constantine, to the ecclesiastical governments of which the woman pretended, and to which period of time the incipient gestation is referred. The impious doctrine of "*infallibility*" is made the basis of her flight, and of her abode in the wilderness, signifying a state of spiritual barrenness, and is the epoch of the blasphemous mouth given to the western beast; which doctrine is stated, on the authority of Bower, to have been first asserted in the year 584. It is remarkable that the bishop of Saltzburgh, as quoted by Bishop Hurd, charged this doctrine as the supercilious title of the Papal potentate in these words, "*Deus sum errare non possum.*" To the *wilderness* it is that St. John is taken to see the scarlet beast and harlot, and the author consequently assumes the point that it is the same woman then about to go into judgment, whose

smoke afterwards ascendeth up for ever, when the real bride of the Lamb, supposed to be the people of Israel, and symbolically denoted by the daughter of Zion of the prophet Isaiah, who brings forth "a nation in a day," "hath made herself ready," at which time the judgment falls on her enemies. The war in heaven is supposed to be yet future, and to denote the triumph of the Jewish nation under their great angel St. Michael, and their ascendancy in church and state, synchronizing with the seventh trumpet, with the rise of the witnesses, and with the first judgment.

The epoch of the vision of the scarlet-coloured beast has been made a question of considerable moment, and it is inferred from the circumstance of the prophet being then shown "the judgment of the great whore," that it must be taken, *not as the time of St. John*, as most commentators assert with respect to the ruling head, but as the time of the sixth head, when the harlot is about to go into judgment. That time is asserted to be just past, that the seventh short-lived head has also fallen, and that the revived beast and his ten confederate kings, are now reigning as the constituent powers of the "confederated German empire." The seven heads on which are inscribed "the names of blasphemy," are traced in the seven Imperial predominances, as they have hitherto existed, of Babylon, Medo-Persia, Macedon, Rome, France, Germany, the Napoleonic empire, and now again Germany, or "the Confederated States." The blasphemy is asserted to be the epithet "Holy," comprising dominion over the church, which blasphemy is still ascribed to the "*Holy Alliance*." The inquiry is then raised as to the signs of *FAST TIME*; and the important fact that the "seven thunders have uttered their voices," and that the angel is about to swear "*time shall be no longer*," which is the next symbolical event, is attempted to be proved by the seven wars which lately occurred in Europe, having terminated in

seven distinct treaties of peace of "Campo Formio, Luneville, Amiens, Presburgh, Tilsit, Vienna, and *Paris*," and by the rise of the two-horned beast during the abeyance of the "Holy Roman Empire." The author asserts; with some degree of probability, that the scripture symbol of a *beast* never signifies a spiritual power, but always a tyrannical empire, and that *horns* also denote kingdoms with territorial sovereignty, and never ecclesiastical bodies of men, and that the two-horned beast symbolised the "French empire."

The battle of Armageddon is the next grand event noticed by the author as the prediction of St. John, and the consideration of this point opens the whole scheme of the Apocalypse, *THE HORSE AND RIDER* being the principal symbol of this extraordinary scenery. The time when this symbol appears is asserted to be the present time, and that the conqueror is now going forth in the Greek contest with the Mohammedan empire, the first of that series of conflicts which is to establish the *fifth universal empire*. Upon the principle of homogeneity, the same interpretation is given to the first four horses of St. John, which decide the four tyrannical empires. The symbols of the first four seals are so explained, and being compared with the symbols of the four beasts of Daniel do most remarkably harmonize. The seven seals are considered as extending through *all prophetic time*, and every part of the Apocalypse is to be referred to some one of the last four seals. The seven trumpets are judgments on the Roman empire, east and west. The seventh seal and seventh trumpet are asserted to be synchronical, closing as the seventh trumpet does with the triumph of the saints and an earthquake; like the seventh seal, which has as its symbols the prophetic *silence*, or peace in the church, and an earthquake also. The time of mystery is stated to be past when the Lamb returned from his Roman triumph, with his vesture "dipped

in blood," and then "in the midst of the throne" unseals the book; which book is deemed *closed*, or the mystery of his providence unsearchable, till the time commences of triumph over his enemies. The first opening of the heaven to St. John is therefore examined by its symbols, and the author concludes it to be a scene of judgment, denoted by the "*thunderings, lightnings and voices*," which are to be taken as the symbols of the last time, and as involving the downfall of the tyrannical empires, and are the seven thunders, seven voices, and seven vials.

Upon the principle of considering the fifth universal empire to be the kingdom of Israel, or, synonymously, that of the Messiah, to which people the most glorious promises are said to be made throughout the volume of inspiration, particularly the promise of God to Ezekiel that "he will dwell with them, and that they shall be his people," the author defines that kingdom to be "the great and holy city the New Jerusalem," the vision of that city containing the promise made to Israel by Ezekiel, and that the kingdom is to be set up and established when the "great tyrannical city" falls: and when the "great Papal city, *Babylon*" is to be swept from the earth. In tracing the symbols which denote the people of Israel, the author discovers them in every part of the Apocalypse. The God of Israel appears on the throne, arrayed as when wrath went out against them by his chernubic agents in the prophecy of Ezekiel, and the symbols which describe Him who sat upon the throne are considered, as on all other occasions in which the Divine Being is concerned, as marking the signs of the times, and that he is simply described as "God," when he sits upon the throne at the last day, and when his final triumph is secured. The "*crowns of gold*," (*gold* being the symbol employed to denote the Jewish nation when Jeremiah uttered his pathetic lamentations, and *Babylon*

being described as "the exactress of *gold*," because of the desolations of that people) being now worn by the four-and-twenty elders, are deemed to be positive tokens of the triumph of that nation after the Roman slaughter, and that the patriarchs and apostles, now seen before the throne with their harps and *golden* vials full of *incense*, are chaunting their hymns of victory. The *crown of gold* seen on the head of him who sits upon the *white* cloud, of which vision other commentators have asserted it to be the reaping time of the daughter of Zion, is said to be a symbol of the same kind, and to denote the *crown of Israel*, removed from the head of their king "till he come whose right it is." In every instance where the word *gold* occurs, it is asserted to be a token of some circumstance connected with the triumph of the same people, and the effusions of wrath being poured out of *golden* vials, by angels girded with *golden* girdles, as well as from the great and holy city being measured with a *golden* reed, that it is on behalf of the same kingdom. The term "*altar*" is considered as a symbol of the same kind. Under the fifth seal, it is the time of their persecution, but under the seventh seal, when their prayers ascend up with acceptance from the *golden* censer upon the *golden* altar, and the last final judgment falls upon their enemies by fire taken from the *golden* altar, that it is an event similar to that described by Zechariah, when Jerusalem is to be made "a burdensome stone for all people." In like manner when the "ark of the testament," another Jewish symbol, is seen in the most secret recess of the temple, upon the door being opened in heaven, it is said to denote "nearness of access," and the adoption of that people again in the last day. The symbols of the "great and holy city" are, however, especially examined, and traced in the prophetic history of Isaiah concerning that people, which are considered as pro-

mises made to the Jewish nation in particular, and not to the Christian church as at present constituted.

The examination of the fourth seal, considered as the Roman tyranny, fully supports this view of the subject of symbols; the desolators Death and *Hell*, or, as suggested by the author, the Papal and *Mohammedan* tyrannies, being described in symbols of destruction, which, compared with the prophetic terms of Daniel and Ezekiel, prove them to be judgments, according to the scheme of the author, on the Jewish nation, Daniel having declared in the eleventh chapter, and Ezekiel in his fourteenth, in both of which the destructive symbols occur, that they were predictions which concerned the people of Israel.

A remarkable view is given in the first chapter of the second volume, as to the cherubic vision of Ezekiel, and certainly affords many interesting topics of discussion. The author deems it to be another vision of the same tyrannical empires, the mysterious wheels being "full of eyes" denoting empires consisting of many provinces, as is shown to be the case with all the tyrannies. The other chapters embrace the first and second judgments of St. John, the first of which is considered as the Roman judgment, corresponding with the judgment of Daniel on the Papal horn and the fourth beast; the last as the final judgment deciding the fate of the Mohammedan imposture, and of all mankind.

On the question of the Millennium the author is at variance with all former commentators, and considers it to denote "*the great day of the Lord*," or "*of the wrath of the Lamb*," and that it is a symbolical period which must necessarily synchronize with the interval of Daniel's 1260, and his 1335 years, but supposed to terminate with his 1290 years, when the Mohammedan abomination is to be taken away. The "new heaven and new earth" are asserted to be the last fifth universal

empire, when the "old heaven and old earth" of the tyrannical monarchies "*pass away, and no place is found for them*," and synchronize with the final destruction of the symbolic image of Daniel, the materials of which are pounded to dust, and are driven away by the wind, and "*no place is found for them*," and that these circumstances determine the interval between the first and second judgments, else would the tyrannical empires be standing during the Millennium, if that Millennium be a supposed period of blessedness, inconsistent, the author thinks, with the reign of Christ, or the prevalence of his kingdom, and deems it, therefore, to be a time of judgment. The last crisis, and not the first, the author deems to be the epoch of Christ's second coming, and to be "the time of the restitution of all things," and that all preceding events take place by human agency, without miraculous interposition—that the earth will then be delivered from the curse, and man be again blessed with the presence of God upon this earth, as before the fall—that the righteous will also rise to life eternal upon this earth; unless, which the author does not conceive to have been revealed, God had designed for man, when he placed him in Paradise, some higher and peculiar bliss, after his state of probation, beyond the enjoyment of his divine presence upon this earth.

There is a remarkable coincidence which may exercise some thought. According to the author the prophecies of the symbolic image, and of the verdant tree, and of the four beasts of Daniel, are to be considered as different views of one and the same universal tyranny, and depicting the final triumph of the Jewish kingdom, led captive by the "head of gold;" the interchange of symbols in these several prophecies denoting that they relate to the same events. The *seven times* of Nebuchadnezzar are consequently to be considered a symbolical period of

seven prophetic years, commencing with the first of the Babylonian tyranny, and determining the duration of the symbolic tree, or tyrannical empire, even after its verdant state is departed, and that the cedar of Lebanon, planted on the "high mountain and eminent," is then to flourish. The position of this author is, that the 1260, 1290, and 1335 years of Daniel relate to Mohammedism, and to the duration of their times, and are to be taken as lunar years, and he thinks it is a topic of exceeding interest, that the *seven times* of the tyrannical empires terminate at one and the same point of time, reckoning them as solar years, and commencing with the first of Nebuchadnezzar. This point of time is stated to be the year 1917, and at apparently the close of the last judgment, when the existing state of mundane affairs will finally terminate, and a new and glorious order of divine government, as originally intended at the first creation, take place.

As to the question submitted on the point whether the Jewish nation are to be the ruling power, and the instruments of mercy to the whole world, predicted, as the author conceives it to be, in the volume of inspiration, as "kings and priests unto God and the Lamb," it is discussed as a point of Divine revelation, and for which it becomes us to bow with reverence to the Divine will. Whatever be the sentiments maintained on the highly important topics, which are considered in these volumes, certainly different from those of any former commentator, the writer is sound in his faith as to the divinity and future glory of the Redeemer; and if there be one point more than another to which, in the explication of prophecy, he has directed his attention, it is that the people of Israel are to be the agents of divine beneficence. Every statement is founded on an appeal to scripture as the touchstone of faith, and a solemn responsibility seems to have rested on the mind of

the author in all his discussions. The subject of prophecy on which he has entered, is certainly not very popular, of which the author seems to be fully aware. Condemning the neglect of the prophetic records, the writer in his preface remarks, "Had the minutes and hours wasted, been employed as they ought to have been, by those pretending to an immortal destiny and a blissful abode, such general ignorance on the most important points could not have existed." The conclusions of the author merit, however, deep attention, and evidence much thought on the subject, as well as extensive acquaintance with works on prophecy, and with the language of symbols, a science which, he asserts, does not present insuperable difficulties to the contemplative or reflecting mind.

The present moment of prophetic time, in the opinion of this writer, is that of the *sealing* of the twelve tribes of the children of Israel as the *first-fruits* to God and the Lamb, which he elsewhere defines as the *budding* of the fig-tree; a token of the second coming of the Son of Man; and that the "*four winds*" will be shortly let loose which are to desolate the Roman earth. Much interesting matter is presented on the subject of the Bible Society, and shows that the angel has gone forth to the nations, languages, and tongues, by the institution of five national Bible Societies in the very midst of the Papal empire in the year 1814, and that the fall of Papal Babylon may be shortly expected, an event considered dependant on the fulfilment of the previous proclamation. Contrary, however, to the general idea on the subject, the mind of the author seems fully impressed with the sentiment that the last kingdom is to be established by desolating wars, and that as the kingdom of the heath was established by the sword, so must it be "killed with the sword," and that dreadful persecutions, both of Jews and Christians, and the most awful contentions are now impending. This view is more fully obtained

in pursuing the symbolie language, and in tracing the term "*Sea*," opposed as it is to the last kingdom of peace and righteousness, in which "*there shall be no more SEA.*"

The History and Conversion of a Jewish Boy, &c. Hatchard.

WHY was it that the Christian church for so many centuries stood a silent and unconcerned spectator of the multiplied indignities to which her elder sister was subject, without uttering one accent of condolence, or exerting a single effort of kindness and love for her relief? Why, for so long a period, was the arm of compassion so completely paralyzed against all attempts to rescue the degraded Israelites from the bonds of secular oppression, and from the dungeon of unbelief and sin? If we regard these circumstances of contumely and persecution, in which the Jewish nation was placed for so many years; as a permissive dispensation of Jehovah, the condition of that people was doubtless a necessary feature in his providential government as exercised towards them. But this treatment, as proceeding from man, was unquestionably the result of a gross perversion of feeling, and of a grievous destitution of the noblest benevolent affection—that affection which respects chiefly the welfare of the soul. It is a soothing consideration that the eyes of Christians seem at length to be opened to this fact. We now begin to recognize a community of nature and of destiny, not only with the oppressed Negro, but also with the persecuted Jew, and in some measure to act towards him accordingly. The well-written narrative whose title is prefixed to these remarks, refers to a time considerably antecedent to the prevalence of this better feeling. In the course of this little history we see a very painful instance of that rancorous malignity, with which it was then not unusual to treat the fallen and despised Hebrew. The sufferings of the venerable Rabbi Abraham, and of his interesting grandson, Benja-

min, from the brutal violence of an infuriated mob, it is impossible to contemplate without mingled emotions of horror and compassion. Their trial, however, as it respected the latter, was not without its beneficial consequences, for, by a remarkable concurrence of providential circumstances, it introduced him to the notice of a young gentleman, a member of a most amiable and respectable family, whose efforts were ultimately blessed to his conversion. Our space will not allow us to follow him through the various stages of his progress. The story, however, is instructing and interesting throughout. With respect to the aged Rabbi himself, we would merely suggest to the author, whether so much devout feeling as is exhibited in his character, be compatible with an obstinate rejection of the Messiah, amidst that full blaze of light and information to which he had access. Fully persuaded of the beneficial tendency of the narrative in general, we trust that our readers will be anxious to make themselves acquainted with its whole contents.

C. W.'s REMARKS ON THE LETTER OF HEBRAICUS.

To the Editors of the Jewish Expositor.

Gentlemen,

THE candid acknowledgment contained in the last letter of Hebraicus,* with respect to the purity and disinterestedness of the motives which influence the members of the London Society, in their endeavours to convert the Jews, must be read with great satisfaction by all who are engaged in this work of Christian love. Such a confession from a Jewish correspondent, evinces that our Hebrew brethren are making considerable progress towards that state of mind, which we have so long desired to witness in them; and we may now confidently hope that all prejudice will be laid aside, and that the day

* See Jewish Expositor for February.

is at hand, when they will gladly acknowledge Jesus of Nazareth to be the Messiah.

We can assure Hebraicus, that enlightened Christians view the deplorable state of ignorance and neglect of education among the Jews, especially those of England, with a regret quite as poignant as he can do. It is not among Jews remaining in that state, that we look for converts. Our first desire is to enlighten them. But let Hebraicus reflect that the scriptures themselves, when diligently studied, even by plain and unlettered men, with prayer for the divine teaching, contain all the elements of that knowledge which is essential to salvation, and that no other book but the Bible is necessary to supply the spiritual wants of the most ignorant and most depraved of the children of men. And here it is hoped that Hebraicus will not be offended if the writer of this paper takes the liberty to ask, whether he has ever studied the Old Testament, with humble prayer that the Lord would teach him to see whether the Messiah be (as Christians testify) already come, and whether Jesus of Nazareth was that righteous servant of God, whose sufferings and death are so graphically described in the fifty-third chapter of Isaiah? Be this as it may, it is certain that if Hebraicus will peruse with candid attention the whole of the cxixth psalm, penned by David, at once a king and a prophet, he will see in it abundant evidence of the accuracy of the assertion here made, with regard to the sufficiency of the scriptures to lead us to all necessary truth.

Now to communicate such a degree of elementary knowledge as to prepare the Jewish youth for the study of the scriptures, is not a matter of very difficult attainment. We are happy, indeed, to learn that this good work of education is now carrying on by the Jews themselves with considerable energy and success. It was with peculiar pleasure, therefore, that the writer of this paper, during a short visit to the Metropolis last summer, heard of the esta-

blishment of a large Jewish free-school in the vicinity of Moorfields, where he was told that six or seven hundred of their youth are instructed with great success, in the elementary branches of education. He was prevented from visiting this establishment by the shortness of his time. He, however, did go through the Jewish Hospital or Asylum, at the eastern extremity of London, and saw with very great satisfaction the high state of order of this infant institution. Nor did he leave it without contributing a small free-will offering towards its funds. In these things Christians gladly hail the harbingers of a brighter day than has ever yet shone upon Israel. They desire to consider them as the forerunners of that auspicious era, when the Lord himself shall say to the daughter of Zion, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee."^{*}

I now proceed to make a few remarks upon the criticism of Hebraicus on the authorised English version of Gen. xlix. 10. He offers two different arguments in support of his proposed translation of this passage. *First*, the alleged authority of Onkelos. But though he rightly cites the words of this Targumist, he gives an erroneous translation of them. The phrase עַד עֹלָמָא עַד דִּי תֵי מְשִׁיחָא cannot (as Hebraicus proposes) be translated "for ever *when* Messiah shall come," but must be rendered "for ever *till* Messiah shall come." The particle עַד no where answers to our English word *when*, though it sometimes bears the signification of *whilst*, or *so long as*, of which three examples are cited by Parkhurst. The proposed translation of Hebraicus is also opposed to the sense of the passage as given by the Targums of Jonathan and the Jerusalem; both of which decidedly support the meaning given in our English version. They

^{*} Isaiah lx. 1.

render it "until the time when the King Messiah shall come." Hebraicus, however, gives two reasons for not citing any other Jewish commentary than that of Onkelos; viz. that Onkelos is most free from all idle legends, and that the later rabbins are accused of corrupting the original text by their commentaries, in order to evade the conclusion that the Messiah has long since come. But surely Hebraicus will not charge the two later Targumists with perverting the meaning of so important a passage, in order to favour the arguments of Christians, and to prove that the Messiah is come? Certainly, in an argument with the Jews they are unexceptionable witnesses in favour of our interpretation, since they wrote subsequently to the appearance of Jesus of Nazareth; and if they concur with us and with the genuine meaning of Onkelos, it must be because the Hebrew text would not admit of a sense more favourable to the unbelieving Jews. On what principle of fair reasoning can Hebraicus then reject their testimony?

The other reason offered by Hebraicus for rendering the original text in the manner in which he has thought fit to do, is that the word עַד is marked with the accent *Jethibb*, denoting, as he says, "a full stop and the entire separation of the word thus accented from all preceding or subsequent ones. Such are his own words, and he hence argues that עַד cannot be rendered "until," or "donec." But the very first page of the Bible will show Hebraicus that this assertion is totally erroneous. Gen. i. 11. "And God said, Let the earth bring forth the green herb, רֶשֶׁת עֵשֶׂב bearing seed." Will Hebraicus here assert that עֵשֶׂב, with the accent *Jethibb*, is the end of the sentence, and entirely separated from all preceding and following words? Again, Isa. xxvi. 4. "Trust ye in the Lord for ever and ever, for in the Lord יהוה כִּי בְרִיךְ יְהוָה is everlasting strength. Will Hebraicus affirm that

here the particle כִּי, with the accent *Jethibb*, is the close of a sentence, when on the contrary it is manifestly the connecting link between two parts of the same sentence? Once more, Isa. lxiv. 2. "As the melting fire burneth, the fire causeth the waters to

boil, מִיִּם תִּבְעָה-אֵשׁ to make known thy name to thine adversaries." Surely Hebraicus will not assert that the accent *Jethibb* under מִיִּם here denotes a full stop, and the separation of that word from all preceding and subsequent ones.

I remark, in the next place, that independently of all verbal criticism, it may easily be proved that the translation which Hebraicus offers of the foregoing text, cannot be supported. For it would follow from the translation which is proposed, that the Messiah is not yet come. But this is a false conclusion, and therefore the translation of Hebraicus (contradicted as it has been proved to be by the testimony of the three Targumists) must for this reason also be abandoned as utterly untenable. We affirm that the conclusion that the Messiah is not yet come is false, because the pure and holy doctrine, the righteous and spotless life, the wonderful and miraculous works, the death and the resurrection of Jesus of Nazareth, do all concur to prove, when compared with Old Testament prophecies, and especially that in the fifty-third chapter of Isaiah, that He is the Messiah promised to the fathers.

Having ourselves found Him who is the Messiah, of whom Moses and the prophets did write, it is at once our duty and our happiness to bear testimony concerning him to our brethren the seed of Abraham, according to the flesh; and in so doing we are resolved, in so far as in us lies, that the trumpet of the Gospel jubilee shall not give an uncertain sound. We would, therefore, lay aside all reasoning on this subject, of a doubtful or hypothetical nature, as if it were a matter which really can admit of debate, whether Jesus

of Nazareth be, or be not, the Messiah. Blessed be the Lord God of Israel that it is not so. We have known that this is indeed the Christ the Saviour of the world. He is the Sun of Righteousness who hath arisen upon us with healing under his wings; and having ourselves experienced the salutary efficacy of his divine light, we would, with all the ardour of fraternal affection, invite our Hebrew brethren to place themselves under the influence of his saving beams. Be it known, therefore, to Hebraicus, and every one of the seed of Israel, that through the name of Jesus of Nazareth, whom their fathers crucified, is preached to them the remission of sins. This is the stone which was set at nought by the builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved. Whosoever, therefore, thou art, O child of Abraham, "Repent and be converted, that thy sins may be blotted out when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ who before was preached to you. Whom the heaven must receive until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.*"

Trusting that Hebraicus will receive the observations contained in this paper, in the same spirit and good-will in which they are offered, I remain, Gentlemen,

Your's, &c. C. W.

WANT OF ACCOMMODATION AT ANNIVERSARY MEETINGS OF RELIGIOUS SOCIETIES.

To the Editors of the *Jewish Expositor*.

Gentlemen,

THE approach of your religious festival has excited the attention of a correspondent, who would stir up

the minds of your expected visitors to duties and feelings of the highest order. Although the department I undertake is confessedly inferior, yet, inasmuch as it was an apostolic injunction that "all things should be done with decency and in order," so I would beg to offer a word on the subject of *proper accommodation*, which should never be lost sight of when an earnest desire to hear and see is created in the minds of an indefinite portion of the religious public. Some few years ago, when in town, I attended one of your Committee Meetings when the subject matter of this letter was in agitation, and from the acknowledged need of the undertaking, as well as from the facility of raising funds to any approved plan of general advantage, I had anticipated the gratification, upon my next visit, of seeing a temple truly worthy of its objects, modestly taking its place among the varied edifices of the great city. Upon expressing my surprise to a reverend gentleman, then my guest, upon the subject some time afterwards, I was told, that the plan had passed away, and that, as far as he knew, nothing of the kind was at that time in contemplation. I do not pretend to enter into a host of difficulties which no doubt readily suggest themselves when a subject like the present offers itself. I would put aside, likewise, all ideas of per centum profits, &c. derivable from such an undertaking, (although I should think that it might stand the test of a good calculation, even on that ground.) but I would simply come to this one point. A religious community say, "Do not shut us out." The answer is, "The limited space we can obtain is pre-occupied," and that to the exclusion of the sex whose zeal and devotedness to your cause has been the permitted agency (in a large degree) towards your present prosperity. What then, will this religious community, or the portion of it thus excluded, do *nothing* towards the removal of such an evil? If, indeed,

* Acts iii. 19—21.

they answer, 'No,' I may at once end my remarks; but such an answer, I am convinced, would not be given, were the general opinion fairly taken, and means adopted, during the period of your Anniversaries, by which the sense of the ladies and gentlemen then assembled could be ascertained. On the contrary, I am persuaded, that upon a good plan being then presented to those interested in its execution, that abundant facilities would occur, whereby it would be speedily and effectually carried forward.

For my own part, I have never yet attended your May meetings,

though I anticipate that pleasure this season, and were it not that my connexion with your interests, and a consequent facility of introduction presented itself, I should go up with a trembling anxiety, when I read of tickets for admission obtainable only as of right or claim. I trust that another year will not pass away, without an effectual union of all who feel a desire for such an undertaking, and that they will adopt such plans and measures as may best promote the wants and welfare of the religious community.

A COUNTRY CORRESPONDENT.

PROCEEDINGS OF THE LONDON SOCIETY.

LETTER FROM MR. J. P. GOLDBERG, AT DRESDEN.

Rev. and dear Sir,

I CANNOT begin this other letter to you, otherwise than with praises and thanksgivings to my merciful Saviour, for the love, mercy, and patience, with which he continues to lead me in his ways, and to draw me nearer to himself, notwithstanding all the misconduct and errors of which I still feel myself guilty, after having been found and redeemed by him from the dominion of sin. For, in point of Christian grace and experience, I am but young and weak, but a novice in the school of Christ, and have much of the naughtiness and infirmities of children. On all hands I am surrounded by enemies, and sometimes they are likely to overcome me. Satan, flesh, and the world, all lay in wait to entrap me. Frequently I form many good plans, but my power to bring them into effect does by no means keep pace with the will. Now unbelief attempts to exercise its damnable power—now my love to my adorable Redeemer grows so cold, as if I never had had a spark of it in my soul—now a coldness to persons who do not behave as I wish—now a sinful fear of

men—and at another time a no less sinful desire to please men, will invade my peace. Nay, a deep-rooted depravity, in more than one shape, which I was far from suspecting in my bosom, will sometimes carry me away to the brink of despondency. What human agent, though he may unite the best will with the most eminent talents and abundance of experience, would here be sufficient to support me with his advice or guidance? He only, who is true Shepherd and Bishop of souls, is also the root of salvation, and my present help in every anxiety. And for his sake who has loved me, I can be more than conqueror. He not only knows my disease to its whole extent, but also the remedy. The striking experiences I have made of consolations and encouragements, after having been brought low by a sense of my misery, whereby I have been assured of my unabated interest in him and in his precious merits, bow me down in deep adoration before his throne. Praise and honour be to him, that the multiplicity of my sins does not quench the fervor of his love, but only leads to a stronger and more frequent experience of the truth of that sweet word of his, "Come to me, all ye who labour and are heavy

laden, I will give you rest." Therefore I will love and trust in him for ever. Guided by his hand, I will pass through dark or pleasant valleys; under his assistance, I will work, suffer, live, or, if it be his will, die; for whether we live or die, we are the Lord's. In this happy resignation to my Saviour, I experience with my family a rich share of comfort under a long and painful illness, which in his wisdom he has inflicted on our youngest daughter. Since April last year, this good child, that with her whole heart is attached to her dear Redeemer, has sores breaking out on all parts of her body; and whenever one is healed, others appear. The poor child suffers extremely; but her sufferings evidently prove a blessing to her soul, as thereby she is exercised in patience and prayer, whereby she is enabled to thank God for this trial, and to sanctify him in her heart. What the Lord since my last letter has done, to give success to my humble labours in his service, has powerfully encouraged me to go on joyfully and with whole purpose of heart, in exerting myself for his honour. In the institution for the education of Jewish children, which was opened on the 19th of November, last year, I am employed in giving every day four hours instruction, under the superintendence of Mr. Leonhardi, who, notwithstanding his other important and numerous engagements, yet condescends to give to this institution his careful attention. The Jewish girl, mentioned in several of my former letters, who from her whole heart believes in the crucified Jesus as her Saviour, and by her conduct gives evidence of the genuineness of her faith, approving herself an industrious, honest, and obedient servant in a Christian family, has been baptized on the 19th of December, last year. The baptism was not public, but was administered in the vestry of a church of this city, yet attended by many Christian friends, who had been apprized of it. The girl made her pro-

fession of faith before this assembly with so much humility of heart, and under such a sense of divine presence, that all who had met were moved to tears. This sacred transaction has especially made a deep and blessed impression upon my own heart, and upon the members of my family, as it in a powerful manner has called back to our mind our baptismal vow, and excited us to new diligence in making sure our call and election of grace. You, my reverend friend, who from experience know the joyful feelings which pervade the heart, whenever a soul has been delivered by our humble instrumentality from the power of Satan, and translated into the kingdom of Christ, may form some idea of the heartfelt gratitude I experienced, that the Lord has been pleased to make me, unworthy as I am, an instrument in bringing that individual to the saving knowledge of her Saviour, and that we all may indulge a hope that she has not received the grace of God in vain, but will through mercy prove faithful unto the end.

On the 23d of December, one of the children received into the institution, only one year and a half of age, was also added by baptism to the church of Christ. This holy transaction was attended by nearly all the members of the Committee, and of the Ladies' Association, who doubtless will always remember the powerful blessing from above by which it was distinguished. Immediately after the baptism our pupils were in a very agreeable manner surprised by a Christmas-box, which had been prepared for them in the school-room by Christian friends; and it afforded a truly affecting and gratifying aspect, to see these dear children, all cleanly and modestly dressed, and with an expression of innocent satisfaction in their countenances; but this sense of sympathizing love rose to holy joy in the Lord, when hymns of praises for the gift of Immanuel, ascended from the lips of these children to the throne of divine love. Surely every true Chris-

tian must offer up thanksgivings to the Lord, for having opened to these poor and destitute children an asylum, in which by faith in the Son of God, they may be transformed from children of wrath into children of God and heirs of salvation.

On the 10th of January, another pupil of our Institution, a dear and hopeful boy, four years of age, after having himself declared his profession of faith, was devoted by baptism to the triune God, and to his Saviour Jesus Christ. This sacred act, which also was attended by many members of the Committee, was performed by our venerable Mr. Leonhardi with a solemnity and fervency of spirit, whereby we all were strongly confirmed in our faith, love, and hope, and many prayers and intercessions ascended to the mercy-seat in behalf of this child, that he may grow up and abide a living member of the church of Christ. At this time four grown up persons are preparing for baptism, and will shortly be added to the number of Christians.

Thanks be to the Lord, that he has vouchsafed to bless this work, which was begun in faith in this place. Looking at the success hitherto granted to our humble efforts, I feel myself strengthened in my determination to devote every faculty of soul and body to his service, trusting in his promises and his almighty power. May the Lord abundantly bless your Committee in their work; may they be strengthened and encouraged to proceed in their labour of faith and love, until "the Lord for the second time shall set his hand to recover the remnant of his people, and shall set up again an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Isa. xi. 11, 12. May this soon come to pass. Amen. I am,

Your's, &c.

J. P. GOLDBERG.

*Dresden, Feb. 8, 1823.
To Rev. P. Trschow.*

LETTER FROM THE MISSIONARIES AT WARSAW.

Rev. and dear Sir,

You will be glad to hear that we are now in a few days to have the permission from the Polish government for Wendt and Hoff, and that they will then, according to the advice of his Excellency, Sir George Rose, leave Warsaw to visit the Jews in the northern part of Poland, whilst his Excellency thinks it better that B should stay here, as we expect several chests of books, for which, as all Hebrew books, except ours, are prohibited, every time a paper must be sent to the frontiers, and they must be brought to Warsaw and stamped by the Commission of Religion, before they can be distributed. Though we have been detained so long by the papers, yet we hope our stay here has not been in vain; even if we knew not that every thing is in the hand of the Lord, and that he disposes the hearts of men. Part of our stay was occasioned by the expected arrival of his Russian Majesty, without whose consent the papers were not granted, but by him immediately were, as soon as the matter was brought before him. We proceed now to give you some account of what we have been able to do under the blessing of God since Becker's last from Oletzko.

Nov. 27, 1822. Were visited again by Mr. E——, a Jew in Oletzko, to whom we spoke about sin and about righteousness, and about judgment. He was very attentive, and staid all the afternoon and the evening, when a sermon was read on the offering up of Isaac, from the eleventh of the Hebrews. The 29th, Mr. E—— brought to us a Jew from R—— in Poland, with whom we disputed for several hours; but there is no Spirit in them yet.

Dec. 1, 1822. Mr. E. and the Polish Jew visited us again, when another conversation took place of considerable length. B. after having shown him Zech. xii. 10, told him

the reason why he could not believe in the Messiah, Jesus of Nazareth, because he would not repent nor pray that the Spirit from above might be poured out upon him.

Tuesday, Dec. 3, 1822. This morning were visited by two Jews and one Jewess. We showed them the only way to heaven by faith in the true Messiah: the woman seemed to be affected. At her earnest request we gave her a copy of the prophets, and two Tracts for her son. Before our arrival in Oletzko, the neighbouring towns of Poland had been supplied with Hebrew books by a young Jew, who was often in the habit of coming to Mr. Horn, asking for them, and of which we have found that they have been read.

Dec. 7. Set out from Oletzko to Warsaw.

Dec. 9th. In Johannisberg we had conversation with several Jews.

Dec. 10th. Delivered some Tracts and Testaments on the road, and left Tracts, a copy of the Prophets, and a Testament to the landlord, and to several Jews where we lodged at night.

Wednesday, Dec. 11th. In the morning spoke and gave Tracts to several Jews. At noon spoke to a young Jew, who was attentive, and told us that they expected the Messiah in two years. In the evening gave away some Tracts where we staid, and spoke to the landlord, who was a Jew.

Dec. 12th. Distributed a New Testament and some Tracts.

Dec. 13th. Reached Warsaw, and took our abode with Mr. H.'s family, by whom we were kindly and affectionately received.

Dec. 14th. Applied for the papers at the Commission, where B. got his, but were directed to M. Novozilzoff, the Russian ambassador, who, on laying our request before his Imperial Highness the Grand Duke, told us that we were to wait for the arrival of his Majesty. Several of the Jews who formerly had received books, on hearing that Missionaries were here again, now began to visit us.

Saturday, Dec. 28. Two came who wished to speak with us; one of them from a great distance. We admonished them particularly to pray for the Holy Spirit, that they might perceive the true light, which enlightens every man.

Dec. 31st. One of those Jews who had been with us on Saturday, visited us to day again, bringing another with him, who wished very much for a copy of the Prophets and Psalms.

1823. Jan. 4th. Two Jews, of whom B. wrote in the summer as being very much pleased with them, visited us. B. spoke to them on Zech. xii. 10. In the afternoon were visited by two Jewesses; gave to one a Polish Testament, to the other some Tracts. From Königsberg we had pleasing accounts of the little Jewish flock there, who continue still in the grace of the Lord.

Saturday, Jan. 11th. Had the pleasure of seeing several Jews with us. Distributed two Testaments and twelve Tracts among them, and spoke to them on repentance and faith in the promised Messiah, who had come in the person of Jesus Christ.

Jan. 15th. Were again visited by several Jews, who came for books. We spoke to them, and gave them two copies of the Prophets with Testaments annexed to them, and some Tracts.

Jan. 16th. We had the great pleasure to see his Russian Majesty (who had arrived here a few days ago) when going to the parade; which sight, indeed, greatly rejoiced us, whilst in our hearts we invoked the blessing of the Lord upon him.

Friday, Jan. 17th. Were again visited by several Jews, to whom we spoke on the great concern of their souls. Three Testaments and some Tracts were distributed.

Saturday, Jan. 18th. The number of Jews increasing from Sabbath to Sabbath, was to-day very considerable. We gave away several Testaments and Tracts, and spoke to the Jews a good deal.

Sunday, Jan. 19th. Hoff had a long conversation with a Jew, who,

among a number of foolish arguments, brought forward the following calculation, by which he would prove that the Messiah was to come in two years. Computing eighty-five times fifty years, making 4250, adding 1335 days in Daniel, taking each day for a year, he got the number of 5585, and the present being the 5583rd year, the time would be elapsed in two years. H. ondeavoured, by the grace of the Lord, to prove to him from Dan. ix. and other passages, that the Messiah *must have come long ago*, as also that he must be God and man in one person; against all which the poor Jew still objected.

Jan. 21st. One of the Jews who came to us to-day, told us that a copy of the Prophets and New Testament we had lately given to a Jew, was read every night by several Jews, who came together for that purpose.

Jan. 22d. Were visited by a Jewish teacher, who had received a New Testament some time ago. He told us that he had read a good deal in it himself, and was now reading it with his children in the school. Being reproved for that by a Jew, he defended himself earnestly, desiring the other to point out to him any thing bad in that book.

Saturday, Jan. 25th. To day had a great number of Jews with us: to the first party B. spoke on Isaiah ix. 6. till another Jew, a zealous teacher, came, who at once began to argue very hot against Isaiah liii. which at first he would explain of the Jews, then of the righteous among them as well as among all other nations, answering him duly, and making him read in the presence of all some passages of the tract No. 34. of what their own Rabbies had said about it; he became silent. H. spoke to him of what is said Ezek. xxxiv. of unfaithful shepherds—before he went away he asked for a Testament. There were also three Jewish youths with us, of whom one pleased us much; he gave satisfactory answers of what he had read in the New Testament, but desiring us to give them some employ-

ment, whereby they might gain their bread, and we being obliged to tell them, we could not do any thing for them in this respect, they went away and never came again.

Tuesday, Jan. 28th. Two Jews came to us objecting against several things in the New Testament, 1. As Jesus was the Son of God, and omniscient, why did he first refuse the vinegar when he had tasted it? 2. Why is his genealogy counted from David?

Jan. 30th. Were visited by a Jew, with whom B. had a long conversation, he was not unacquainted with the New Testament.

Saturday, Feb. 1st. To day were again fully engaged with our Jewish friends, among whom was one who after having read part of the New Testament, disputed for several hours in a gentle manner about what he had read, his chief objections were that it was allowed by the doctrines of Jesus to work on the Sabbath, leaving himself on that expression of our Lord's, "Man is not made for the Sabbath, but the Sabbath is made for man," that so many learned Jews did not believe in Jesus—that Christians did not keep the law—to all which we were enabled to answer him.

Saturday Feb. 3d. The same person was again with us for several hours, as many others also, among them one of those four Jews who some years ago have established proper schools for Jewish children where they are instructed in German, in writing, &c. at first he disputed violently against several passages in the New Testament against the change of the Sabbath, the deity of our Saviour, &c. but answering him fully to these points, he became very mild, and staid for some hours, during which time he heard what we spoke with others—seven young men coming at once asking for books, and putting questions to us. Wendt had some more conversation with him.

We have also formed the acquaintance of a young learned Jew from Lissa, by the name of E. a friend of B. at Königsberg by whom he had been earnestly recommended to

us: we have had several conversations with him, when at first he disputed very philosophically, but seems now by the grace of the Lord to be seriously seeking after the truth. To get an opportunity of conversing and reading the bible more with him, we desired him to give us lessons in the proper pronounciation of the Hebrew as pronounced by the Jews in Poland, and have read with him part of Isaiah and often conversed with him about what we read: the alteration which has taken place in his friend seems to have some effect upon him. May the Lord farther enlighten his eyes, and also change his heart.

Two other young men who have often visited us, and are now both fully convinced of Christianity, wish very much to go to some other place where they may be baptized. One of them, who is much superior to the other in talents, has been brought to the knowledge of the Lord in a remarkable manner, of which he has told us the following circumstances:—Some years ago his father wished him to learn the German language, for which purpose he went to another Jew to buy some German books; the Jew not understanding any thing of that language either, showed, and strongly recommended him as a good book the New Testament. His tutor always would have him say his lessons well, and never suffer him to go on without understanding the meaning of what he read, and by these means he became well acquainted with the history of our Saviour; afterwards he bought a whole Bible, and by comparing the references in the New, with those in the Old Testament, and asking sometimes a German baker in his neighbourhood for the explanation of a passage, he, under the guidance of the Holy Spirit, came to that remarkable degree of grace and knowledge which he now possesses; being fully convinced that our Lord Jesus Christ is the true Messiah; whom he now worships and serves. He has been also very useful to his friend, who wishes likewise to leave father and mother, and a good fortune, for

the name of the Lord Jesus Christ. The first has composed a Jewish Almanack for 417 years which he has printed at present, and by which he hopes to support himself for some time. Of Mr. H. we cannot give so very pleasing accounts. B. has had several conversations with him, when he appeared to be in earnest about the matter; but we heard from another person that he is reading Voltaire and Rousseau, from which his doubts may be accounted for.

Saturday, Feb. 15th. Were visited only by two Jews, others were perhaps detained by the weather, both had been here before; with one who came at 1 o'clock, and stayed till 5, we spoke about many passages of the Old and New Testament, which latter he is constantly reading; showed him also the impossibility and foolishness of many things contained in the Talmud, in which his faith has been very much shaken, saying that he did not believe half now what he believed before.

Feb. 17th. Received pleasing information from Cracow by a Jew who was mentioned by B. in July last as being thoroughly convinced of sin, who had been there, he had found there another who had spoken with Mr. M'C. and B. when in Cracow, and appears to have been now in the same state of mind, as he was last year: he could not speak highly enough of him. He had been much edified by the conversation and behaviour of the other, and could not forget his tears and his study in the Society's books day and night. He had also taken some books with him into Austria, where the Jews had shown a great desire to read them. As soon as Mr. M'Canl returns from England, one of us should take another journey into the southern parts of Poland, and towards Cracow.

Dearest sir,

Your ever faithful servants,

W. F. BECKER,

G. WENDT,

L. HOFF.

LETTER FROM MR. MORITZ.

[Continued from page 119.]

"However, I have not been without contradiction either. An old Rabbi came to me full of wrath, saying, I should desist from seducing the Jews and their youths, for the Christian religion was a mere fiction: the prophets have no where spoken of a Messiah that should die for the sins of men, and so on: I felt my mind directed to Daniel, and read to him part of the 9th chapter, from the 22d verse to the end. Being now rather confounded in the presence of so many Jews, he maintained that the Christians had added much to this passage; it does not stand so, said he, in the Jewish Bible. I answered him, he should give God the glory, and confess that he had advanced a terrible lie; for those Christians that really believed on Jehovah and on his Messiah, had too high a reverence for the word of God, to venture to alter only a single letter wilfully, much less would they dare to add whole sentences: this art must chiefly be ascribed to the benighted Rabbies, who had altered much in the word of God by their traditionary and fabulous commentaries, on purpose to detain the poor Jews from acknowledging the truth! In his blind zeal he ran away in order to fetch a Jewish Bible, then he pretended he would soon convince me. The Jews, full of curiosity to see the end, remained with me, and many others came running: he soon returned, keeping his bedusted and dirty bible in his hand, and became quite flat, when he found the same prophecy, word for word, in his own Bible! For to help himself out of this dilemma, he took his refuge to various opinions of the Rabbies, viz.: that Daniel here prophesied about Kores; but when I shewed him, that Kores had not lived 69 prophetic weeks, and could consequently not be "*Messiah the Prince*" that should be killed at the elapse of this period; then he said, that Daniel had spoken of Titus. I represented to him, that this inter-

pretation could be of no validity: because Titus was so far from being killed at that time, that he rather was that prince of the people, who, according to this prophecy, destroyed Jerusalem and the Jewish nation: he took now his refuge in the invented Messiah of the Rabbies, called *Messiah ben Joseph*, and maintained, that Daniel intended him in this prophecy; but being now tired with this vain babbling, I told him, it was high time for him to leave off misleading the deceived Jews and their children, and to endeavour to keep them under the chains of darkness and error; he should now rather throw himself at the feet of the God of Abraham, Isaac, and Jacob, with shame and confusion of face, with a true sincere repentance, and pray the Lord to give him light and the knowledge of the truth as it is in Christ the true Messiah; otherwise he would certainly take an awful end, which the righteous God will one day give to drink out of his cup of wrath unto all seducers of mankind! Many of the Jews that were present exclaimed, "*he speaks the truth!*" and full of malice and bitterness he left my rooms. Another would prove to me in a long parable, that the Jews are God's lifeguards, &c. Why, said he, should we willingly abandon this high post and go among the garrison-regiments? I asked him, how he could advance such a thing that the Jews are God's lifeguards, when they daily in their prayers confessed: "The keeper of Israel never sleepeth, nor slumbereth?" herein they did confess that God was their keeper, they could therefore not be the watchmen and the watched at the same time! I said farther, in order to apply the parable, "We will compare God to a monarch; i. e. our emperor had also a lifeguard, and to compose this, the finest and best men in the empire are chosen. If now some of this guard should become perfidious to the emperor, he would first have them punished, and if this had no effect, then they would be chased away from the guard as unworthy persons; but if the whole guard should

forfeit their allegiance to the emperor, then he would call in other regiments to punish these traitors according to the severity of the law, and scatter the remainder all over the empire! Now in this way God has dealt with the Jews: He has brought them out of Egypt, indeed not for that they have been better than other nations; this has never been the case with the Jews; this he did only because he was faithful to his promise and covenant, which he made with their fathers; and now he gave to them his law upon Sinai, this they were commanded to keep and to watch; but as the Jews did not do this, and would not be brought to obedience and submission by any chastisement of their God, the Lord has at last, after they had even rejected Christ the true Messiah, and would not even return by this stupendous overture of heavenly mercy, called the other nations to himself, who received and accepted the calling with joy; and the rebellious Jews he has scattered over the whole face of the earth, until this day!"—Even this time several of the Jews said, This German man speaks the truth! May this victory of the truth over error and lies, open the eyes of some of them at least, and lead them to Him, who is the way, the truth, and the life! To Him be glory for evermore! Amen. Another time there came to me a rich merchant, bringing many Jews with him, with whom I had much conversation in a friendly manner.

Now I shall return to give you some account of the four young men I left in Berditcheff, and concerning whom I have already mentioned something in a former part of this letter. About three weeks ago, I received a letter from the two dear young men in Berlin, in which there was one inclosed to one of their friends in Berditcheff. This united with my heart's wish, like the Saviour, to go after those sheep that have there gone astray again, made me resolve to make a tour to that place. Here is the result thereof.

I found E——— M——— in a very bad state, as far as his outward man is concerned—his face pale and his eyes dim, on account of all the persecutions he had to suffer; but his inner man was yet full of life, and he longs for the hour in which he could come into a nearer union with the Lord and his people. His countenance grew brighter when he got sight of me again, and he told me he wished very much to go to Berlin, in order to prepare himself there in the Missionary Institution, to return one day to Poland as a messenger of the Gospel of peace to his former brethren; and he should not care, if he even must go this long way on foot, if I only could assure him that he would be received, and could procure him in secret a Governor's passport. I told him I should endeavour to do for him what I could. He is a young man of great Hebrew attainments, and of a very amiable, and I hope sincere, deportment, and would therefore be a very valuable Missionary.

I met, also, a fine young man, called J. J., whose acquaintance I had already formed in ——— and there given him some books. He had also been with me last summer in Berditcheff, when I was surprised to hear him give such suitable and correct replies to the questions I put to him, which was a proof to me that he had attentively read the books he had received. He expressed even then, already, his desire to embrace the Christian faith; but deeming it necessary to try him a little longer, I rather put him off, telling him that he should first pray to God, graciously to grant him a clearer knowledge of his own natural corruption, and a better insight into that full and complete atonement, wrought out by the meritorious death of the dear Saviour, Jesus Christ upon the cross, and so on. Shortly after he had to undertake a journey, from which he did not return till after my departure from Berditcheff. He was much rejoiced to meet me again; saying, if he had

known my place of abode, he would have long ago come to me, for it was his firm resolution to become a Christian! I made now some enquiries respecting him by my other friends, and was very glad to hear, that he for his profession of the name of Christ, which he had not a desire to conceal, had already lost all his property; his parents and relations have taken every thing from him, even his best clothes; but this so far from discouraging or deterring him from his good purpose, had rather the contrary effect upon him; and he told me, he would rather go on foot to Petersburg, than to give up his object! Now I could no longer deny him his request; and on the 16th of this month, he went from this place on foot to St. Petersburg, provided with letters of recommendation to several of my Christian friends in that city; and I wish from my heart, that the Lord may mercifully preserve him upon this long tedious road, and conduct him safely in body and in soul to the place of his destination! I remain, dear Sir,

Yours, &c.

JOH. CHRIST. MORITZ.

CONVERSION AND BAPTISM OF TWO YOUNG JEWISH RABBIES.

The following remarkable account of the recent conversion and baptism of two Jewish Rabbies of Poland, who travelled 1300 miles for the purpose of receiving Christian instruction, has been transmitted to us by a valuable correspondent, who was at Berlin at the time of their arrival, and of their subsequent admission into the Christian church.

April 7th, 1823.

NOTWITHSTANDING that five Missionaries had laboured at Berditchef, a town of Russian Poland, no fruits

of their labours appeared, and they were wholly discouraged. All left the place: at that instant two young Jews breeding up to rabbinism, and, as usual, advantageously married, who had had intercourse with some of the Missionaries, abandoned every thing for the cross of their Messiah; and being advised by Mr. Moritz to go to Berlin, become a place of Christian refuge for Israelites since the formation of the Society there, they repaired thither, but, on account of their deviations from the strait line of road, which they found it necessary, or deemed it expedient to make to effect their purpose, by a journey through Memel of 1300 miles, reaching Berlin early in the last autumn. They obtained there religious instruction, distinguished themselves greatly by their piety, humility, modesty, and industry, and were publicly baptized there early in the spring. Their Royal Highnesses the Princes, the three eldest sons of his Prussian Majesty, and many persons high in rank and office, were their spousors. The testimonies in favour of their sincerity, from all those who had any intercourse with them, were strong and unanimous; and the evidence of facts entirely corroborates it. They sacrificed wives, children, fortune, home, family, reputation, and esteem and love of friends; beginning their new and uncertain career by such a journey, as alone was enough to terrify men bred up so helpless and ignorant of worldly things as the rabbies are; for these young men, for instance, had not even been allowed to learn the language of the land of their birth and residence, being still wholly ignorant of the Polish speech. They are learning the trade of bookbinders, and it is proposed for them to set them up as bookbinders and stationers, and possibly as teachers, of the German language, of which they had already some knowledge, through the Jewish vernacular jargon in their native town, to which they willingly assent.

JEWISH RABBI AT NICE.

It is a pleasing circumstance to record that the Jewish rabbi at Nice, after hearing Mr. Way preach at his chapel, and having many conversations with him on the subject of the Messiah, gave him a letter of recommendation to the chief rabbi at Jerusalem, in case Mr. Way should visit that city. Mr. Way sailed from Nice with the Rev. W. Lewis, &c. the second week in March.

EPISCOPAL JEWS' CHAPEL.

Two Sermons were preached on Good Friday, at the Episcopal Jews' Chapel, in aid of the Ladies' Association for sending Missionaries to the Jews; that in the morning by the Rev. A. M'Caul, B.A. Missionary of the Society to the Jews in Poland, and that in the evening by the Rev. W. Borrows, M.A. of Clapham. The subject was forcibly and affectionately treated by both preachers, and the Collections amounted to £40. The Association has raised during the past year £170.

The Rev. Mr. M'Caul has proceeded to Ireland,* to attend the Dublin Anniversary previous to his return to the scene of his labours in Poland.

INCREASE OF STUDENTS IN THE SEMINARY.

We have much satisfaction in stating that three more young men have,

upon due recommendation and examination, been admitted into the Seminary at Stansted, to prepare themselves, under the Divine blessing, for future usefulness as Missionaries to the lost sheep of the house of Israel. Two of them are Germans, who have been some time under the tuition of the pious and venerable Mr. Jænicke, of Berlin. The third is an Irishman, who, we have reason to hope, is animated with the same spirit as his countrymen who have already devoted themselves to the work.

The Rev. Charles Neat has also taken up his residence at Stansted for a few months, to perfect himself in Hebrew, under the tuition of Mr. D'Allemand, previous to his going out as a Missionary from the Society to the Jews at Leghorn and the adjacent parts.

BAPTISM OF A JEW AT SHEERNESS.

ON Sunday evening, the 23d instant, a young man, about eighteen years of age, and of Jewish parents, who has been a convict on board the Retribution hulk at Sheerness upwards of five years, was publicly baptized by the Rev. Mr. Price, Chaplain of the ship, having renounced the Jewish doctrines and embraced Christianity. The young man was closely interrogated by the Reverend Gentleman, and during the greater part of the time in which Mr. Price delivered an address on the subject of circumcision and baptism, was bathed in tears.

* We regret to state that Mr. M'Caul, on his arrival in Ireland, was seized with a serious illness from a cold caught in a very tempestuous passage, and has been unable to attend any of the Irish meetings.

SUBJECT for the Lecture on the Types of the Old Testament, at the Episcopal Jews' Chapel, on Sunday Evening, May 4th.—NOAH'S ARK.

P O E T R Y.

The Missionary, Wolff, met at Jerusalem with some aged Jews, who came from Poland to die there. One of them said to him, "It is not pleasant now to *live* in Palestine, but it is pleasant to *die* in this land, and all of us here have come to *die in the land of Israel*."

RETURNING from a stranger land,
We come, a feeble, aged band,
To linger out life's fading hours
Beside our ruined Salem's towers;
Where once exulting myriads trod
To throng the fane of Judah's God;
With trembling pace her exiles creep,
Lean on the way-worn staff, and weep.

The spicy breath of Lebanon
Our welcome sighs, and passes on;
We stand on Olivet's ascent,
Where royal David weeping went.
Behold yon spot, profaned by foes,
'Twas there our beauteous Temple rose;
But not a vestige, not a stone,
Tells where Jehovah's dwelling shone!

Unmeet it were for us to dwell
Where Pagan hymns through Zion swell;
And day by day, with callous eye,
Gaze on her faded majesty;
And view the gorgeous Mosque arise,
Where blaz'd her holiest sacrifice.
Beneath the Crescent's impious pride
It is not meet that we abide.

But oh, how pleasant 'tis to die
Where Israel's ruin'd glories lie!
How sweet to bid her children's bones
Blend with the dust of Salem's stones!
Her's is the mould beneath them spread,
And her's the sod above their head.
E'en the cold worm with slimy coil,
Is welcome, bred in Judah's soil.

Soon shall these weary frames of ours
Dissolve like Salem's crumbling towers;
Her outcast tribes no longer come
To greet her as their hallowed home;
But sadly joy to lay their head
Beneath her foes' insulting tread;
To fall by her they could not save;
Their glory once, and now their grave!

Say, Christian, can'st thou hear that plaintive strain
 Breathe o'er Judea's desolated plain ;
 While the sad Exiles, worn with age and woe,
 With faltering step, and swelling bosom go ;
 Where erst, descending from the Olive steep,
 One mightier far than David paus'd to weep ?
 O can'st thou hear nor ask an eagle's wing,
 An angel's tongue, the tale of peace to bring ?
 From the high mount to send the joyful word,
 " O comfort ye my people," saith the Lord.
 Say not, thou trembling one, that I am gone,
 That all my loving mercies are withdrawn.
 What mother can forget the infant, prest
 In helplessness to her supporting breast ?
 She *may* forget him, smiling on her knee,
 But I, the Lord, will yet remember thee !
 Still in my sight the mighty Bulwark stands,
 And still thy name is graven on my hands.
 What though from age to age the bitter draught
 Of wrath unmix'd thy quivering lip hath quaff'd,
 'Twas Sin expos'd thee to that wrath divine—
 My ways are straight—but how unequal thine !
 Draw near, my people, with your Maker plead ;
 Produce your cause, and vindicate the deed ;
 Retrace the gloomy wilderness of time,
 Raise the dim veil, and contemplate your crime.
 Lo ! in the centre of yon scoffing crew,
 Say what Majestic Victim meets the view ?
 O fools and blind ! ye raise the murd'rous knife
 Against the Son of God, the Lord of life ;
 The promis'd Prince, the Saviour of your line,
 The Branch of Jesse's root, Messiah, King Divine !
 A Man of woes, rejected and unknown,
 Press'd by a weight of sins, but not his own ;
 Guiltless and uncondemn'd the Suff'rer stands,
 Mute as the sheep beneath her spoiler's hands.
 Turn to the record of your ancient Seer,
 The shadow there behold—the Substance here.
 In vain—the heart is harden'd, clos'd the eye,
 And He—the very Paschal Lamb—must die !
 Hark to the import of that fearful strain—
 "*On us and on our race His Blood remain !*"
 The word is past—the awful doom is given !
 And Israel stands accurs'd before the God of Heav'n !

O thou afflicted, worn, and tempest-toss'd,
 How hath my thund'ring scourge thy path-way cross'd !
 Hungry and weary, desolate and sad,
 Fed with my fury, by my vengeance clad ;
 Victim of mocking hope and fruitless toil,
 The scorn of nations and the people's spoil ;
 Where'er thy wand'ring feet assay to pass,
 The field is iron, and the sky is brass.
 The beauteous land, thy glory and delight,
 Devour'd by Pagan foes before thy sight !

But deeper woes thy tainted soul hath known,
 Thy conscience sear'd with fire, thy heart a stone.
 Thine eye is dark beneath the day-beam's blaze;
 Thine ear is deafen'd to the song of praise;
 Thy back is howed, thy table is a snare;
 Thy piety a sin, thy hope despair!
 "And will the Lord of Mercy ne'er forgive?"
 Oh turn to me, my people, turn and live!
 My Israel, turn! thy murder'd Lord survey,
 I rend the veil, and wash thy guilt away.
 My own, my ransom'd Judah, doomed to prove
 A moment's wrath, and everlasting love!
 I, even I, will wipe thy streaming tears,
 And raise thy drooping head, and dissipate thy fears.
 I am thy God—thy Hushand—thou art mine;
 Thy glory shall return—arise, and shine!
 From burning flames thy life do I redeem,
 My hand upholds thee through the swelling stream.
 Thy darkest night with noontide splendour glows,
 Thy howling desert blossoms as the rose;
 Thanksgiving, and the voice of melody,
 Burst from thy lip, and echo through the sky;
 As, Zion-bound, thy homeward footsteps tread,
 With everlasting joy upon thy head!
 Thou wert a chosen Vine, supremely fair,
 Placed by my hand and nourished by my care.
 With watchful love I built a fortress round,
 Beam'd on thy head, and fertiliz'd the ground;
 But barren, wild, unprofitable still,
 No ripening fruit repaid my patient skill.
 In wrath I turned, and smote thy spreading boughs,
 Gave the wild cattle on thy leaves to browse;
 On thy bare trunk my storms and tempests hurled,
 A monument of vengeance to the world!
 But I will graft thee with a nobler shoot,
 And with heaven's dews revive thy fainting root;
 The wondering nations in thy shade shall meet,
 To quaff the streams that murmur at thy feet;
 Thy Moon the brightness of the Sun display,
 While sevenfold lustre gilds the solar ray;
 And thou, far lovelier, dearer than before,
 In God's own Parádise shalt bloom for evermore."

C. E. P.

 ERRATA IN OUR LAST.

Page 162. line 9. for cross read crags.

line 25. for sky, read heav'n.

line 28. for planted, read painted.

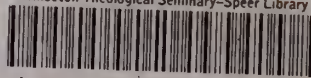
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